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SETHIAN GNOSTICISM
AND
THE PLATONIC TRADITION

BY

JOHN D. TURNER

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In memory of
my father

WARREN OSMAN TURNER

1899-1996

"... the granite of New Hampshire ..."

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PREFACE AND ACKNOWLEDGEMENTS

This book is a study of the relationships between Gnosticism—in particular Sethian Gnosticism—and Platonism in the five centuries from 100 BCE to 400 CE. It has grown out of my work as an editor, translator, and interpreter of various treatises of Nag Hammadi Library from the time that certain of these materials became available to me beginning in 1967 as a doctoral student in Coptology and New Testament studies at Duke University. Just prior to completing my 1970 dissertation on the *Book of Thomas the Contender* from Nag Hammadi Codex II at the Institute for Antiquity and Christianity in Claremont, California, I and my doctoral supervisor, Professor Orval Wintermute, were assigned to edit and translate the treatise *Allogenes* from Nag Hammadi Codex XI for the Coptic Gnostic Project's English language critical edition of the entire library, edited by J. M. Robinson. In 1974 Hans-Martin Schenke recognized that this treatise was one among 14 Nag Hammadi tractates that exhibited a common "system" of gnostic doctrines that clustered around the figure of Adam's son Seth, thus bringing to light the early existence of a religious movement that Epiphanius of Salamis had identified as "Sethian." In short, Sethianism is probably the earliest gnostic movement distinctively attested by its own literature, a religious competitor of early Christianity and an active participant the Platonic philosophical discourse of the first four centuries. Thus began some thirty years of my own preoccupation with these Sethian treatises, and in particular *Allogenes* and three other closely related treatises, *Zostrianos*, *Marsanes*, and the *Three Steles of Seth*, which I have called the four "Platonizing Sethian treatises" that constitute the main topic of the last third of this book.

Not having been trained as a classicist or historian of Greek philosophy, the obvious indebtedness of these treatises to the technical metaphysics of Platonism led to my entry upon the steep "learning curve" demanded of any student of the Platonic philosophical tradition from Plato to Proclus. As the footnotes and bibliography show, this book stands on the shoulders of giants that have established a field of study in which I am only a reasonably-informed amateur, but one who is convinced of the tremendous importance of these texts for understanding the history of Platonism, especially that murky period of the first three

centuries CE when the metaphysics of what is known as Middle Platonism were developed into the Neoplatonism of Plotinus and his successors.

The book is divided into an introduction to various ways in which the relation of Gnosticism and Platonism have been characterized, followed by three main sections devoted respectively to Sethian literature and history, to Platonic doctrines and their history, and to the Platonizing Sethian treatises in particular, and concludes with an overview of Sethian religion. The main thrust of this work lies in the third main section; readers interested mainly in the Sethian religion and its history may well confine themselves to the first seven chapters, and those well-acquainted with Plato, the Old Academy, Middle Platonism and Neoplatonism may well skip Chapters 8 through 11.

In preparing this volume, with minor exceptions, I have generally relied upon the English translations of the Nag Hammadi texts in *The Nag Hammadi Library in English* edited by James M. Robinson, upon an early draft of Michael Williams' translation of the *Apocryphon of John*, and upon Bentley Layton's translation of the *Three Steles of Seth* in his *The Gnostic Scriptures*, while the English translations of *Zostrianos*, *Allogenes*, and *Marsanes* are my own. Biblical translations are from the 1946 Revised Standard Version of *The Holy Bible*. I have similarly relied upon John Dillon's *The Middle Platonists* and the Loeb Classical Library (especially A. H. Armstrong for Plotinus) for translations of most Platonic authors, and upon Gerald Bechtle and Pierre Hadot for translations of the anonymous *Parmenides Commentary*. Citations of Greek sources are drawn from the *Thesaurus Linguae Graecae* CD-ROM E.

I am especially grateful to those colleagues who have read and criticized the entire manuscript: Gordon Watley, Régine Charron, Jesper Hyldahl, and Paul-Hubert Poirier. For other advice and criticism, I am deeply indebted to Wolf-Peter Funk in matters pertaining to the Coptic texts and translations, and to Ruth Majercik, Kevin Corrigan, John Finamore, Gerald Bechtle, and other members of the Society of Biblical Literature Seminar on Gnosticism and Later Platonism, especially Birger Pearson for his seminal work on Marsanes. I must also express my fundamental intellectual indebtedness—especially for the chapters on Platonism—to a number of eminent twentieth century historians of Greek philosophy: Arthur H. Armstrong, Matthias Baltes, Luc Brisson,

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Preparing a work of this complexity in camera-ready format is a tedious task for any author; I am thus enduringly grateful to Éric Crégeur at Université Laval for verifying the lengthy index locorum, and especially to Paul Dussault of TXT Micro-édition in Québec, who had to solve many technical problems in preparing the final manuscript for Les Presses de l'Université Laval.

Finally, I wish to thank my wife Elizabeth Ann Sterns for her extraordinary patience and understanding during the frequent absences entailed by my preoccupation with this research; this work is therefore dedicated not only to the memory of my father, Warren O. Turner, but also with heartfelt gratitude to her as well.

CHAPTER ONE

THE PROBLEM OF THE RELATION BETWEEN GNOSTICISM AND PLATONISM

I. INTRODUCTION

This book is an attempt to describe some of the relationships between Gnosticism—in particular Sethian Gnosticism—and Platonism in the five centuries from 100 BCE to 400 CE. These relationships are extraordinarily complex and can never be completely delineated. But the undertaking is worthwhile for several reasons. A number of new gnostic writings discovered in recent times has made it obvious that some rather precise relationships certainly existed. While much attention has been focused on the relationship between these gnostic materials and the traditions of contemporary Judaism and Christianity, comparatively little attention has been focused on the philosophical, particularly Platonic, component of these gnostic teachings. To be sure, eminent scholars have characterized Gnosticism as a “proletarian Platonism” or as “a Platonism run wild,” suggesting that Platonism is central to the understanding of Gnosticism. Equally prominent scholars have held that the contribution of Gnosticism to the understanding of the history of Platonism is not a topic of central concern, but better treated under the category of “some loose ends,” or, even more, that the influence of Gnosticism on Platonism “was not genuine but extraneous and, for the most part superficial.”

It is the purpose of this book to examine these relationships and possible mutual influences between Platonism and Gnosticism in greater detail and, so far as possible, to refrain from any such memorable generalizations. Not all brands of Gnosticism or Platonism can be treated in the compass of this book. I shall concentrate for the most part on a specific type of Gnosticism, known as “Sethian Gnosticism,” because there are demonstrable connections between certain of its textual exponents and well-known Platonic philosophers. Although there are pertinent connections between Gnosticism and many facets and schools of Greek philosophy, I shall concentrate on the Platonism of the first four centu-

ries of our era, known as "Middle Platonism" and "Neoplatonism," since it is this philosophy which is most in evidence in the gnostic materials.

A. Gnosticism

Gnosticism was a spiritual movement of the first four centuries of our era that typifies better than most movements of those times the religiosity of the Hellenistic and Graeco-Roman world: extreme religious eclecticism and a skeptical attitude toward the perfection and self-sufficiency of the world. It can be thought of as a dualistic religion of salvation in which the soul or divine element in humankind sought release from its necessary but unnatural—even if temporary—residence in a material world made by a creator not identical with the supreme deity, and a return to its native home in the divine world of light. This escape and return is made possible by Gnosis, a kind of revealed or intuitive insight that enabled a recognition of one's divine identity in the face of the alien but familiar world of everyday experience, beset by uncertainty, hostility, frustration, suffering and death. Thus the Gnostic is one who feels enabled to claim possession of a clear knowledge of the character of ultimate reality, unlike, for example, the agnostic, who claims not to know the character of ultimate reality.

As Hans Jonas, the late distinguished phenomenologist of Gnosticism characterized it, the content of gnostic revelations is for the most part mythology. In fact, Gnosticism seems to be the last prominent outbreak of mythology in antiquity, coming at a time when the prophets and philosophers of the earlier, classical phase of antiquity had striven and nearly succeeded in ridding thought of its ancient basis in mythology. One might even say that Gnosticism arose in part as a strident rejection of the rationalization of the ancient myths that had been achieved by the classical prophets and philosophers. Nevertheless, this recrudescence of gnostic mythology seems often to have a rather contrived, sophisticated, and literary character, rather than being the expression of any originative mythopoetic consciousness. It is for this reason frequently referred to as "secondary" rather than "primary" myth, or as "mythology" rather than the sort of myth one finds in considerably more ancient texts. Gnostic teaching is conveyed more often by images and paradoxes than reasoned argument; on the other hand, many of the texts that fall under the heading of "gnostic" are devoted to the exploration and resolution of fundamental paradoxes that appear not only in daily life but also in some of

the foundational and dominantly authoritative traditions and texts of antiquity, such as the Jewish and Christian scriptures and well-known accounts of the origin and nature of the universe, such as the book of Genesis and Plato's *Timaeus*. Although gnostic teaching is to some extent a response to an inner experience of alienation from the ordinary world, its basic message is one of triumph over one's limitations and a mastery of the spiritual dimensions of life. Gnostic teaching never resorts to the language of inner feeling and emotion, but always to an objectivized description of the exterior world, both in its spiritual and material domains, which is assumed to be responsible for the inner feelings of both humiliation and exaltation. One might even say that much of gnostic myth is the externalization or the projection of this inner experience in the form of a cosmic drama. In this sense, gnostic teaching is always of an optimistic character, full of the certainty that despair can and will be overcome as one truly appropriates the gnostic vision of reality.

Until the early 1950's, Gnosticism was known mainly through the polemical refutations of it produced by various of the ante-Nicene Church Fathers, supplemented by a few original gnostic writings. But beginning with the 1945 chance discovery of a library of thirteen Coptic codices near Nag Hammadi in Upper Egypt, more than forty new original gnostic writings have been added to the pool of evidence about gnostic teaching. The patristic portrayal of these Gnostics as heretics who departed from the one universal Great Church and formed hundreds of individual sectarian groups has been shown by these new texts to be an ecclesiastical construct rather than a reflection of any actual state of affairs. While some of the Nag Hammadi treatises, such as an excerpt from Plato's *Republic* X 588A-589B or the *Teachings of Silvanus*, can hardly be categorized as "gnostic" at all, and others seem to be products of individual inspiration with unknown affiliation, most of them fall into only a few rather well-defined groups which can be broadly labeled as pagan Hermetic, Judaeo-Christian Sethian and Christian Valentinian.

Of these categories, one that has provoked much recent debate among scholars is the one named "Sethian." In the first large scale work to treat the Nag Hammadi texts, Jean Doresse considered the Nag Hammadi collection to be a Sethian library, owing to the many instances of the name "Seth" throughout the treatises and the similarity of their teaching

to those Gnostics called “Sethians” in the patristic literature.¹ While today no one would accept a Sethian designation for the entire library, scholars have largely accepted Sethianism as one of the most dominant and earliest expressions of the teaching found in many of the Nag Hammadi treatises. One of the main points of debate about this Sethianism centers around the question whether Sethianism is only a convenient name by which to refer to a fairly distinctive collection of gnostic texts, or whether Sethianism may in fact refer to a socially identifiable religious movement, either an independent tradition or school of thought or a distinctive sect of Judaism or Christianity.

Working on the basis of the extant textual material, Hans-Martin Schenke has attempted to reconstruct an actual Sethian system of doctrine.² Schenke derives the content of the Sethian system from the Nag Hammadi texts *Apocryphon of John*, *Hypostasis of the Archons*, *Gospel of the Egyptians*, *Apocalypse of Adam*, *Three Steles of Seth*, *Allogenes*, *Zostrianos*, *Melchizedek*, *Thought of Norea*, and *Trimorphic Protynoia*. Also to be included in this list are certain texts outside the Nag Hammadi library, the Untitled Text from the Bruce Codex, and certain patristic accounts, especially Irenaeus' report on the Barbeloites in *Adv. Haer.* I.29 and Epiphanius' report on doctrines of the Gnostics, Sethians and Archontics in *Panarion* 26 and 39-40.³

From these works, one may characterize the Sethian system in terms of a self-identification of these Gnostics with the spiritual “seed” of Seth, their spiritual ancestor, who intervened twice in the course of primordial history to save his progeny from the clutches of an angry world creator and had appeared for a third time in recent history bearing a revelation and saving baptism which would secure their final salvation. Also characteristic of Sethian doctrine is the teaching concerning a su-

1. Jean DORESSE, *Les livres secrets des Gnostiques d'Égypte*, I: Introduction aux écrits gnostiques coptes découverts à Khénoboskion (Paris: Librairie Pion, 1958), Eng. trans. *The Secret Books of the Egyptian Gnostics* (New York: Viking Press, 1960).

2. H.-M. SCHENKE, “Das sethianische System nach Nag-Hammadi-Handschriften,” in *Studia Coptica*, ed. P. Nagel (Berliner Byzantinische Arbeiten 45. Berlin: Akademie Verlag, 1974), 165-173 and “The Phenomenon and Significance of Sethian Gnosticism,” in *The Rediscovery of Gnosticism*, Vol. 2: *Sethian Gnosticism*, ed. B. Layton (Studies in the History of Religions 41; Leiden: E. J. Brill, 1981), 588-616.

3. For a detailed inventory, see Chapter 2.

preme divine trinity of Father, Mother and Child, the Four Luminaries established by the Son as heavenly dwellings for the seed of Seth, and the sacred baptism of the Five Seals by which the earthly seed of Seth is elevated into the light. This Sethian form of Gnosticism is probably the earliest form of Gnosticism for which there is broad textual attestation; in its early non-Christian, Judaic form, it appears to antedate the other early and equally well-documented form of Christian Gnosticism, that of the followers of Valentinus. In the Nag Hammadi Library, no less than eleven of its fifty-three treatises fit the designation “Sethian Gnostic.” Not only do they reveal the existence of an early and hitherto unrecognized religious competitor of early Christianity, but also of a religio-philosophical tradition with a two-hundred-year long history of engagement with the metaphysics of Middle Platonism sufficiently distinctive as to have attracted the critical attention of Plotinus and other members of his philosophical seminar in Rome during the years 244-265 CE. It is for this reason that this study will be mostly concerned with Sethian Gnosticism, adducing material from Valentinian and other, less well-known gnostic materials as necessary.

B. Platonism

Because of Sethianism's prolonged engagement with Platonism, the other principal subject of this book will be the history of Platonic metaphysics, especially as it interacted with Gnosticism. In this process it contributed much to Gnosticism, but it is also clear that Gnosticism made its own contribution to Platonic philosophy, especially in the transition from what has been characterized as Middle Platonism to the Neoplatonism of Plotinus and his successors.

At his death in 347 BCE, Plato bequeathed a philosophical heritage that has not even yet spent its power. Although there will be some attempt here to sketch out the main lines of the development of Platonic metaphysics from Plato onwards, it is especially the developments of the years 100 BCE until 375 CE that are of the most significance for the interaction between Platonism and Gnosticism. This is the period ranging from the rise of Middle Platonism and its merger with Neopythagorean arithmological speculation typical of first century BCE Alexandrian philosophy until the rise of Neoplatonic philosophy under Plotinus and his successors in the third and fourth centuries CE.

A central characteristic of the philosophy of the Hellenistic and Roman imperial periods, including Platonism, was its concern with the general issue of human happiness, not only in its ethical dimension but especially in its spiritual dimension. Accordingly, one notices a strong influence of oriental religious traditions upon the sphere of Greek philosophical speculation, with the result that philosophies such as Epicureanism, Stoicism and Platonism tend to display a marked dogmatism, nearly as if their practitioners regarded their doctrine as bordering on a kind of revelation. This trend towards dogmatism in the Platonic tradition followed a metaphysically dry period (ca. 270-70 BCE) during which the Platonic school, called the "Academy" after its location on the outskirts of fifth-century Athens, turned away from the metaphysical speculations of Plato and his earliest successors toward a Pyrrhonian skepticism which held that all knowledge was merely a matter of probability. This move was justified by the claim that Plato had corrupted the authentic Socratic method of questioning by straying off into the wonderland of speculative metaphysical theorizing. But by the first century BCE the mood had changed. The popular religious sentiment of these times was much more attracted to a philosophy like Plato's that explained—indeed revealed—the supreme cause of the world as a divine and paternal figure who could be touched upon by reflective thought, unlike the dreary calculations of skeptical Academic philosophy, the rather dry moralism and somewhat mechanical cosmology of the Stoics, and the tough-minded asceticism and non-theistic atomism of the Epicureans. The Middle Platonism of the first century BCE is marked by a deference to ancient authority, be it that of Plato or Pythagoras. It adopted Aristotle's logic and philosophy of mind, and maintained the tendency, characteristic of Plato, the Old Academy, and contemporary Neopythagoreanism, to make a sharp distinction between this world and the divine realm beyond it and to populate the intermediate zone with spiritual powers (*δαιμones*). After the turn to the first century BCE, (Middle) Platonism had taken a distinctively religious turn; its watchword could have been very aptly taken from Plato's dictum concerning the supreme goal of human effort: "to assimilate oneself to God insofar as possible" (*Theaetetus* 176B).

It is not hard to see that a religio-philosophical outlook such as this would synchronize nicely with the spiritual quest of Gnosticism. Both were dualistic, viewing the ordinary world as a less than perfect copy of

a transcendent ideal realm that was the primordial home of the human soul. Both agreed that the world was not the direct, immediate product of the supreme deity. Both held that the goal of the human soul was to return to its divine origin. And both had a tendency toward withdrawal from active involvement in worldly affairs and the satisfaction of bodily appetites. But for all this similarity, there were differences in nuance: gnostic dualism frequently—though by no means consistently—tended towards an anticosmic dualism of world rejection, in which the world of ordinary perception was regarded as anti-divine, a trap made by an ignorant—even evil—creator to seduce and imprison the divine element in humankind. Of course, if one availed oneself of the proper revelation, this divine element could transcend the world and return to its source. On the other hand, Platonic dualism, with certain notable exceptions, was a mainly pro-cosmic dualism in which this world was held to be the best possible material rendition of the truly perfect and ordered realm of the divine. No matter how one might suffer in it, this world is a good and ordered place; its existence is necessary and probably eternal, and it is overseen by a divine providence that justifies its habitation by humans through whom the divine is made present in it. Although being too attached to this world might cause the soul to lose sight of its divine affinity, this world was nevertheless full of evidence of divine providence, and if one only undertook the necessary effort and training, one could transcend its limitations, and through unaided contemplation approach the very limits of the divine.

Although many Platonists could posit a primal principle of evil to account for the lack of perfection in the world, they never seem to have believed that such a principle could absolutely corrupt this world. This was also true for many Gnostics as well, particularly those influenced by Platonism. For the Platonic tradition, the principle opposed to the good is also a necessary one, since it is the principle of indefinite multiplicity which is necessary for the existence of anything beyond that of the sole being of the supreme divinity itself. Without this multiplicity, this basic contrast or opposition between the two principles of unity and diversity, nothing could be known or defined; indeed, conscious life, which depends on the recognition of the distinction between self and other-than-self, could never exist. Such a principle of indefinite multiplicity could naturally lend itself to the explanation of various of the evils we experience in this world, but by and large this evil principle was considered to

be a passive one, part of the essential furniture of the world, rather than a proactive antagonistic principle which acted against the good by its own power and initiative. While the sublunar world of ordinary experience was beset with evils, the upper world beyond the moon, often regarded as the abode of those souls freed from the mortal body, was not held to be infected with any independently existing evil force; whatever traces of an evil principle might be found there submitted freely to the principle of limit and form. As to the question why human souls might be at all found on this earth with its evils, the answers ranged from traditional Pythagorean and Orphic notions of a primordial sin and the attendant fall of souls into bodies for the purposes of purification to the notion more typical of Plato's *Timaeus* and the later Neoplatonist Iamblichus that divinely-originated souls were sent hither to carry out the work of the divine powers here below. In either case, the purpose of such incarnation was generally conceived to be a positive one.⁴

Most Platonists of the first two centuries CE also tended to distinguish between a first and second god, a supreme intellect aloof from the world and an active, creative intellect at work upon the world, which seems similar to the gnostic distinction between the high deity and the ignorant creator of this world. But whereas for many Gnostics, the relationship between the two was one of conflict, for the Platonists, the relationship was one of dependence: the first God is an entirely transcendent, self-intelligizing figure having nothing directly to do with the world, while the second God is an actively creative and provident God who always acts in accord with its vision of the perfection of the first God. On the other hand, the gnostic creator's emulation of the first God is not direct and immediate, but is at best a mere reflection of the supreme divine realm. This distinction between two Gods, accompanied by a tendency of both Gnostics and Platonists to posit a host of intermediary beings between these Gods on the one hand and the world of humankind on the other, stems from the intuition that no matter how good the world, God may not be contaminated or disturbed from too close an involvement with the material world. The Matter of which this world is made has a certain inherent intractability with which it would be beneath the dignity

4. See J. M. DILLON, "The Descent of the Soul in Middle Platonic and Gnostic Theory," in *The Rediscovery of Gnosticism: Proceedings of the International Conference on Gnosticism at Yale, March 28-31, 1978*. Vol. 2. Sethian Gnosticism, ed. B. Layton (Supplements to *Numeri* 41. Leiden: E. J. Brill, 1980), 357-364.

of the deity to occupy itself, lest somehow it become distracted from the self-intelligizing upon which the stability of everything else depended. And the fixed existence of this stability as expressed in the perfection of geometrical shape and mathematical harmony meant that any inherent disorderliness in Matter could never ultimately assert itself.

From these few considerations, one can see that there is adequate warrant for trying to assess these relationships, both similarities and differences, between Platonism and Gnosticism in greater detail. And, as we shall see, a reason to confine our attention mostly to the peculiar form of Gnosticism known as Sethian will be the appearance in several of those treatises of a procosmism not unlike that of many contemporary Platonists. In the literature of Sethian Gnosticism, one meets both a radical otherworldliness and innerworldliness, both a strong anticosmism and a procosmism, reflecting a certain ambiguity about aspects of human existence that can be traced in the Platonic sources as well.

II. VIEWS ON THE RELATION OF GNOSTICISM TO PLATONISM

For nearly nineteen centuries it has been generally recognized that Greek philosophy and religion contributed in one way or another to the formation of Gnosticism, especially the more philosophical gnostic systems of the first four centuries of our era. Singled out as the foundational components of Greek philosophy and religion are the philosophies of Plato and, to a lesser extent, of Pythagoras.

The nature and extent of the Platonic contribution to Gnosticism has been delineated in roughly three ways:

1. Gnosticism as Platonism. The view, arising in late antiquity, that Gnosticism is a derivative of the religio-philosophical tradition stemming from Plato and Pythagoras.

2. Platonism as incipient Gnosticism. The view that Platonic philosophy is, at various points along the trajectory of the Platonic tradition, a derivative of certain existential dispositions toward self and world expressed in myths that parallel or are taken up into later gnostic systems where those dispositions can be seen to be fundamentally gnostic in outlook.

3. Gnosticism and later Platonism as interdependent. The view that neither Gnosticism nor Platonism is a derivative of the other, but are interdependent by mutual influence and cross-fertilization; they are

complementary interpretations and solutions to a common cultural and religious problematic.

A. Gnosticism as Platonism

The attempt to assess Gnosticism as a derivative of Platonic philosophy has a lengthy history. This attempt seems to have begun with the heresiologists Irenaeus and Hippolytus precisely in the late second century CE when the classical gnostic systems were flourishing in cities like Rome and Alexandria.

In his *Against Heresies* (*Adv. Haer.* II.14), Irenaeus asserts that the Valentinians plagiarized the descriptions of the aeonic denizens of their divine world (the Pleroma) and their genealogies from the theogonies of the comic poets, changing only the names.⁵ He claims that they expropriated their notion of the primal principles Bythos, the Father, and Sige, his consort, from Homer's Oceanus and the various first principles (*ἀρχαί*) posited by the Presocratics. Their distinction between transcendent real (*pleromatic*) existences and immanent unreal (*kenomatic*) images or shadows is said to come from Democritus and Plato. Their notion that matter pre-exists the creative act comes from Anaxagoras, Empedocles and Plato, and their doctrine of the immutability of natures from the Stoics and others. Their doctrine of the formation of the Savior (Jesus) from all the Aeons is said to be an adaptation of Hesiod's Pandora, and from the Pythagoreans they borrowed the idea of the derivation of all things from numbers which in turn derive from the One.⁶

Hippolytus begins his *Refutation of All Heresies* by proposing to expose how the founders of the gnostic heresies appropriated most of their doctrines from Greek philosophy and religion (*Ref. I.11*). In his catalogue of heresies in *Ref. V*, Hippolytus points out various dependencies: the Naasenes on Homer, the poets, and the mysteries (*Ref. I.11*); the Peratae on Greek astrology (*Ref. V.13* and *15*); the Sethians on the Greek natural philosophers (*οἱ φυσικοί*), the Orphic rites and Homeric cosmology (*Ref. V.20*); and the gnostic Justin on Herodotus' legend of Heracles (*Ref. V.25*).

5. That is, the Valentinian Aeons Bythos, Sige, Nous, Logos, and lower Aeons are drawn respectively from the theogonic Nyx, Chaos, Eros, and the δεύτεροι θεοί of the *Timaeus*.

6. Viz. from the One (cf. the Valentinian Bythos) derive the pleromic groupings of the Aeons: "the dyad, tetrad, pentad and the rest."

It is the Valentinian teaching which Hippolytus singles out as a late derivative of the doctrine of Plato and Pythagoras.⁷ In order to prove his point, Hippolytus presents in *Ref. VI.21-29* an epitome of Pythagorean doctrine (said to have been originally introduced to the Greeks by the Egyptians) so as to facilitate understanding the Valentinian system, which differs from that of Pythagoras in names and numbers only (*Ref. VI.21-22*). He ascribes to Pythagoras the doctrine of the tetractys (*Ref. VI.23*), Plato's doctrine of the intelligible and sensible worlds (*Ref. VI.24.1*), Plato's (*sic.*; viz. Aristotle's) ten categories (*Ref. VI.24.2-3*), Empedocles' cosmogenesis by the interaction of Philia (love) and Neikos (strife; *Ref. VI.25*), certain contemporary astrological doctrines, and, of course, the *Symbola Pythagorica* (*Ref. VI.27*). Because of the structural similarity between these "Pythagorean" doctrines and the Valentinian teachings, Hippolytus concludes that the Valentinians are Pythagoreans and, by implication, Platonists, not Christians (*Ref. V.29.1*). In *Ref. VI.37*, Hippolytus explicitly equates Valentinus' system of divine principles with the famous arcanum of Plato's *Letter II* 312E: Plato's king is Valentinus' supreme *Bythos-Pater-Proarchē*; the "second around the second" is Valentinus' *Horos* circumscribing the Pleroma; and the "third around the third" is the region below the Pleroma, i.e. the Kenoma. In the same passage, Hippolytus also identifies elements in a psalm of Valentinus with elements found in Platonic cosmological

7. It is a commonplace of the Graeco-Roman period that Plato and Pythagoras taught the same doctrine, even to the extent that all of Plato's thought (as understood in this period) was claimed for Pythagoras (cf. Nicomachus, *Eisagoge* 1.1; XIII; Numenius, frg. 1 Leemans – frg. 24 des Places; Moderatus *apud* Porphyry, *Vita Pythag.* 53; Iamblichus, *Vita Pythag.* 127; Photius, *Bibliotheca cod.* 249). Perhaps Plato had prepared the way for this by insinuating that the opposition between limit and unlimited was based on Pythagorean tradition (*Philebus* 16C ff.). But once Aristotle (*Met.* A6, 987b26 f.) had said that Plato took over some of his fundamental doctrines from the Pythagoreans, the way was open to attribute nearly all of Plato's teaching to them (so P. MERLAN in *The Cambridge History of Later Greek and Early Medieval Philosophy* [ed. A. H. ARMSTRONG; Cambridge: Cambridge University Press, 1967], 86). In *Ref. VI.21.1-2* Hippolytus says Plato derived his impressions, especially those in the *Timaeus*, from Pythagoras. Nearly everyone took the *Timaeus* of Plato's dialogue to be the famous Pythagorean Locran even though Plato never calls him a Pythagorean (so Merlan, *ibid.*, 86). In any case, the Neopythagorean Platonists of the first century are unified in claiming Plato's philosophy for Pythagoras and in understanding Pythagorean tradition along contemporary Platonic lines.

doctrine.⁸ In *Ref.* VI.52, Hippolytus provides another epitome of Pythagorean doctrine (the generation of all things from the monad) to show the Valentinian Marcus' dependence upon Pythagoras. In Book VII, Hippolytus shows the dependence of yet other gnostic teachers on Greek philosophers: Basilides on Aristotle (*Ref.* VII.2; 14; 20-27); Marcion on Empedocles (*Ref.* VII.5,29-31); Cerdon on Empedocles (*Ref.* VII.10); and Apelles on the Stoic φυσικό (Ref. VII.12). This process is completed in Book VIII, where the heresies of the Docetae and Monoīmus are respectively traced back to the Sophists and Pythagoras.

This interest in doctrinal dependence through both legitimate succession and illegitimate plagiarism was typical of Hippolytus' age. The Roman emperors, the prominent teachers of the various philosophical movements, Epicurean, Stoic, Peripatetic and Platonic, as well as prominent leaders of the early Church and heretics alike were all arranged into lists of authorized "successors." Philosophy and theology had become commentary on doctrines inherited from the great authorities of the past whose wisdom derived from even more remote and exotic cultures (the Egyptians, Persians, etc.) of even greater antiquity.

The vast openness of Graeco-Roman society with its mobility, multiple options, and individualism offered no obvious and unanimously acceptable purpose or meaning for one's life. Freed from habitual loyalty to time- and place-bound traditions, freed from the familiar, one had little choice but to search for purposes and meanings by rediscovering those same old traditions, which were found to be pregnant with redefinable meaning—if only one applied the proper interpretive technique. In the main, this technique was allegory. By this means, eclectic contemporary speculation could be shown to be rooted in and equivalent to the doctrines of the scriptures, prophets, poets and philosophers belonging to a culture where the essence of things was more clearly apparent, if only because it lay closer to the origins, and, by implication, to the original essence of things.

8. The psalm: "I see that all is suspended on spirit, / I perceive that all is wasted on spirit. / Flesh is suspended on soul, and soul depends on the air. / Air is suspended from aether, / From the depths come forth fruits, / From the womb comes forth a child." The Platonic interpretation: flesh is the matter suspended from the demiurgic soul, which in turn depends on the air (i.e., the lower Sophia outside the Pleromatic Limit), which in turn depends on ether (the upper Sophia within the Pleroma); the fruits produced from Bythos are all the Aeons.

In this way Greek culture as a whole could be traced back to older oriental peoples: Indians, Persians, Chaldaeans, Egyptians, and Hebrews. Thus not only could one claim Plato's philosophy for Pythagoras, but one could press its origin further back yet: Numenius in the second century could call Plato an "atticizing Moses" (frg. 10 Leemans = frg. 8 des Places): "it is necessary to connect Plato's affirmations with the doctrines of Pythagoras by appealing to reputable people and adducing their initiations, doctrines and consecrations (ἱδρύοντες) celebrated in agreement with Plato, which things were all established by the Brahmins, Jews, Magians and Egyptians" (frg. 9 Leemans = frg. 1 des Places).⁹ The same tendency is to be seen in the prologue (Bk. 1) of Diogenes Laertius' *Lives of Famous Philosophers*, which opens with theories about the ancient barbarian origins of Greek philosophy, singling out the Magians, Chaldaeans, Assyrians, Indians, Druids and Egyptians. The same kind of theory is also expounded by Celsus in his *True Doctrine* (Origen, *contra Celsum* I.2; I.14-16; I.80). This view, that Plato had derived his theology through Pythagoras from even more ancient worthies, lasted through the early Renaissance; there we find Ficino, translator of Plato's rediscovered dialogues, saying that the Platonic doctrine of the Hermetic literature was transmitted to Plato from the Egyptian Hermes Trismegistus and Moses the Jew.¹⁰ Of course this

9. See the discussions of Numenius by E. NORDEN, *Agnostos Theos. Untersuchungen zur Formengeschichte religiöser Rede* (Stuttgart: B. G. Teubner, 6th edition 1974), 72-73, 109; W. BOUSSET, *Göttingen Gelehrte Anzeigen* 176 (1914), 716-717; "Numenios," in Friedrich Ueberweg's *Grundriss der Geschichte der Philosophie des Altertums*, ed. M. Heinze (Berlin: E. S. Mittler & Sohn, 1923-28), 12.520 f.; H.-Ch. PUICH in *Mélanges Bidez* (Annuaire de l'Institut de philologie et d'histoire orientales et slaves, vol. 2. Université libre de Bruxelles: Institut de philologie et d'histoire orientales), vol. II, 747-749; F. CUMONT, *Lux Perpetua* (New York: Garland Publishing, 1987), 344-345; R. BEUTLER in *Paulys Realencyclopädie* (Stuttgart: A. Druckenmuller, 1893-1980), Suppl., VII (1940), cols. 664-678; A.-J. FESTUGIERE, *La révélation d'Hermès Trismégiste*, vol. I. *L'astrologie et les sciences occultes* (Études bibliques; Paris: J. Gabalda, 1949) 19; vol. IV. *Le Dieu inconnu et la gnose* (Études bibliques; Paris: J. Gabalda, 1954), 130-132; E. R. DODDS, "Numenius and Ammonius," in *Les Sources de Plotin* (Entretiens sur l'Antiquité classique V; Vandoeuvres-Geneva: Fondation Hardt, 1960), 4-11. Fragments collected in E.-A. LEEMANS, *Studie Over den Wijsgeer Numenius van Apamea met Uitgave der Fragmenten* (Bruxelles: Palais des Académies, 1937) and É. DES PLACES, *Numénios: Fragments* (Paris: Les Belles Lettres, 1973).

10. Argumentum to "Pimander," in M. FICINO, *Opera Omnia* (Torino: Bottega d'Erasmo, 1962), 1836. In this assertion, Ficino is merely following the opinions of

claim entails that Hermetic Gnosticism is regarded as Platonism and vice-versa, and what is more, that this form of Gnosticism was given preeminent formulation by Plato himself.

After the advent of historical critical scholarship had clarified the relation of later Platonism to Plato, as well as Plato's doctrinal relation to his religious and philosophical forebears, and had succeeded in dating ancient literature such as the Hermetic writings as well as much of surviving gnostic literature, it was commonly assumed that Gnosticism was Platonic or at least Hellenic at its core. At the end of the nineteenth century, Adolf von Harnack proposed the distinction between gnostic and catholic Christianity: the gnostic systems represent the acute secularizing or Hellenizing of Christianity, with the rejection of the Old Testament, while the Catholic system represents a gradual process of the same kind but with the conservation of the Old Testament. Gnosticism is an attempt "to transform Christianity into a theosophy, a revealed metaphysics and philosophy of history (with complete disregard for its Jewish, Old Testament foundations) through the use of [distorted] Pauline ideas and under the influence of the Platonic spirit."¹¹ As late as 1954, Carl Schneider, while admitting the influence of Iranian themes and motifs, understands Gnosis as belonging "to the history of Late Platonism as one of its bifurcations," a system whose spirit is "purely Greek and in the main Platonic."¹²

Since the late nineteenth century, however, Gnosticism has by and large been attributed to the late antique syncretistic combination of a basically "oriental" (i.e. non-Greek, e.g., Egyptian, Babylonian and especially Iranian) cosmological dualism with Greek metaphysical conceptuality. This view, typical of the history-of-religions school of research, understands the key to the essence of Gnosticism to lie in the discovery of its cultural and religious origins. Because it regards the oriental contribution as the decisive component, Gnosticism is basically an oriental religious system clothed in Greek dress. This view is typical of scholars associated with the European history-of-religions (*religionsgeschicht*-

Lactantius (*Div. inst.* 1.6; IV.6; VIII.18) which are echoed to some extent by Augustine (*De civ. Dei*, XVIII.29; yet Moses is said to antedate Hermes).

11. A. von HARNACK, *History of Dogma*, Vol. I. Eng. transl. 3rd German ed. 1894 by W. Buchanan (New York: Dover Publications, 1954), 229.

12. C. SCHNEIDER, *Geistesgeschichte des antiken Christentums*, Bd. I (Munich: Beck, 1954), 268.

liche) school, such as R. Reitzenstein, H. H. Schaefer, W. Bousset, G. Widengren and others.

Since the discovery in December 1945 of the thirteen Coptic gnostic codices near the Egyptian town of Nag Hammadi, the thesis of oriental origins has generally continued to hold the field, except that the main component of this orientalism is increasingly traced to some form of heterodox or esoteric Judaism, whether it be the thought of Philo, speculation on the divine throne and chariot of God originating in the post-exilic period, the dualism of certain Qumran literature, Samaritan speculation, speculation on the figure of the hypostatized Wisdom of Yahweh, the product of disappointed apocalyptic hopes, or some popular combination of these on the part of socially marginalized Jews.

At the same time there is a very definite trend towards abandoning the attempt to arrive at the essence of Gnosticism by the delineation of its origins. This trend is due largely to the epochal impact of Hans Jonas' study of Gnosticism which appeared in 1934. Jonas replaced the attempt at a diachronic, genetic analysis of Gnosticism with a synchronic, phenomenological analysis of Gnosticism ("Gnosis") as a religious movement in its own right that was typical of Graeco-Roman religiosity as a whole. Although Jonas favors mainly oriental antecedents to Gnosticism as "the most original expression of the *Daseinsverfassung* [characterization of human existence] in question," this derivation plays no part in his existentialist-ontological analysis of Gnosticism.¹³ Contemporary researchers of Gnosticism generally agree that Gnosticism is not a direct product of Christianity, Judaism or specific Hellenic religions, but that each had helped shape the various gnostic systems.¹⁴ It has even been claimed that Gnosticism is "generally underivable."¹⁵

In spite of the emphasis on the autonomous genesis of Gnosticism, there have, of course, continued to be proponents of the view that the

13. H. JONAS, *Gnosis und spätantiker Geist*, 3rd ed., Part I (Forschungen zur Religion und Literatur des Alten und Neuen Testaments n.F. 33; Göttingen: Vandenhoeck & Ruprecht, 1934 [reprinted 1966]), 8.

14. So H. J. SCHOEPS, "Urchristentum und Gnosis," in *Le Origini dello Gnosticismo: Colloquio di Messina*, 13-18 Aprile 1966, ed. U. Bianchi (Supplements to *Numen* 12; Leiden: E. J. Brill, 1967), 529 and "Zur Standortsbestimmung der Gnosis," *Theologische Literaturzeitung* 81 (1965), col. 420; R. McL. WILSON, *The Gnostic Problem* (London, 1958), 218 and in *Le Origini dello Gnosticismo*, 697.

15. H.-M. SCHENKE, "Das Problem des Beziehung zwischen Judentum und Gnosis," *Kairos* 7 (1965), 125.

roots of Gnosticism are to be found in Graeco-Hellenistic thought and religion, and in Platonism in particular. Thus the late A. D. Nock, by transforming S. Pétrement's phrase "un platonisme romantique," characterized Gnosticism as a "Platonism run wild."¹⁶ By "Platonism" Nock understood that later Platonism which held that life in the body implies a descent and an imprisonment and that evil is inherent in matter; that one's goal is to escape yonder as quickly as possible (cf. Plato, *Theae-tetus* 176A-B); that there are imperfect supernatural powers; and that the Supreme Being is wholly remote (not necessarily alien) from the world of sense experience and its creator. This later Platonism, together with later Judaism and its speculation on angels or on the first six chapters of Genesis, helped to shape a "climate of opinion" in which a gnosticizing "mythopoeic faculty" could build incipiently gnostic motifs into various gnostic systems. There was no pre-Christian universal religion known as Gnosticism; rather only "gnosticoid" raw materials which were caused to take certain definite shapes by the Christian attempt to interpret the cosmic significance of the dying and rising Jesus regarded as the heavenly Lord. Gnosticism was "the aggregate of a series of individual responses to the religious situation" of the times.¹⁷ In short, Gnosticism is a post-Christian syncretistic aggregate whose main components are esoteric Judaism and Platonism; the Platonic component is strongest in the *Chaldaean Oracles*, the treatises of the Hermetic corpus (especially the *Poimandres* and *Korê Kosmou*), and various treatises in the Nag Hammadi gnostic library. Nock's syncretistic thesis is the very sort of hypothesis that Hans Jonas had criticized as assuming an "alchemy of ideas."

Although the theory of a vague syncretism must be rejected as heuristically unfruitful, Nock's stress on individual gnostic systems rather than upon Gnosticism in general is a better approach, particularly when one comes to assess the Platonic contribution to Gnosticism. The tendency of the Church Fathers and of Platonists through the Renaissance to see in gnostic doctrines a form of Platonism is valid with respect to specific Platonic elements in specific gnostic systems. But Gnosticism cannot be regarded as a "Platonism run wild" any more than it can be regarded as

16. A. D. NOCK, *Early Gentile Christianity and its Hellenistic Background* (New York: Harper and Row, 1964), xiv; cf. S. PÉTREMENT, "La notion de gnosticisme," *Revue de Métaphysique et de Morale* 65 (1960), 385-421.

17. A. D. NOCK, "Gnosticism," *Harvard Theological Review* 57 (1964), 273.

fundamentally Platonic or even later Platonic. Platonism was a contributory cause for the rise of various gnostic systems, perhaps even a necessary causal factor, but certainly not a sufficient one.

B. Platonism as Incipient Gnosticism

Since the Messina conference on the origins of Gnosticism was held in 1966, thereby spawning a concentrated international effort to investigate the gnostic phenomenon and its origins, many fruitful observations have been made about the specific Platonic contribution to gnostic systems. In the volume of papers arising from that conference, *Le Origini dello Gnosticismo: Colloquio di Messina 13-18 Aprile 1966; Testi e discussioni pubblicati a cura di Ugo Bianchi* (Supplements to *Numeri XII*; Leiden, 1967), several essays touch on the relation of Gnosticism to Platonism. Both R. Crahay and P. Boyancé point to Plato as the source for Gnosticism's philosophical terminology as well as a significant part of its metaphysical categories and structures, perhaps through the intermediary of Alexandrian Platonists, especially Philo of Alexandria. This claim is not to be oversimplified, as H. H. Schaefer had done in 1928,¹⁸ to say merely that the inner content of Gnosticism is generally non-Greek while the metaphysical verbal clothing is Greek and often Platonic. Indeed, as H. W. Drijvers observes:

In Gnosticism, "gnosis" is no formal philosophy of the Platonic kind, but a means of escaping existence; no knowledge of the world, but an attempt to anticipate the undoing of the world's creation. However strongly Gnosticism may make the impression of being a philosophy, in essence it is not so, but an attempt to render all philosophy superfluous—it is first and foremost a "secret revelation."¹⁹

In the Messina volume, P. Boyancé has demonstrated that the role of the planetary Archons in many gnostic systems is easily derivable from Plato's statements concerning the "younger deities" (*véoi θεοί*; *Timaeus* 41-42) to whom the entirely good demiurge of the world soul assigns the task of making the mortal, irrational part of the human soul and the bod-

18. H. H. SCHAEFER, *Der Mensch in Orient und Okzident: Grundzüge einer eu-rasiatischen Geschichte*, ed. G. Schaefer (Munich: R. Piper, 1960), 107-109.

19. H. W. DRIJVERS, "The Origins of Gnosticism as a Religious and Historical Problem," *Nederlands Theologisch Tijdschrift* 22 (1968), 342.

ies in which it and the immortal, rational soul will reside.²⁰ On the road from Plato to Gnosticism, these younger deities reappear in Philo as God's "fellow workers" (έτερῶν συνεργῶν; *De opificio mundi* 74-75), or as innumerable "powers" (δυνάμεις, *De fuga et inventione* 69; *De confusione linguarum* 168-173) who assist the Creator in making the mortal and less virtuous aspects of the soul and created order. While Plato had called these subordinate deities "ruling deities" (θεοὶ ἄρχοντος, *Statesman* 270D, or simply ἄρχοντες, *Laws* X 903B) who rule over all parts of the world, Philo compares them to the archons of a city (*De specialibus legibus* I.113). These observations strongly suggest that the motif of the evil planetary archons in Gnosticism may not derive from Babylonian/Persian astrology, but rather directly from the Platonic tradition. As Boyancé points out, however: "But the role [of the archontic younger deities], which is in Plato positive and strives as much as possible for the good, becomes ... in Gnosticism marked with a negative sign ... this negative sign is definitely the most original thing about Gnosticism."²¹

R. Crahay includes not only Plato, but also Orphism among Hellenic factors that contributed to the rise of Gnosticism.²² Orphism has often been regarded as an incipiently gnostic religious movement.²³ While Crahay sees the full-blown Orphic mythologies preserved by Damascius in the late fifth century as late and somewhat untrustworthy evidence for gnostic antecedents, he regards the following basic gnosticizing Orphic themes to be antecedents of Gnosticism: the existential notion of alienation, especially of soul from body; the cosmic drama of the soul; and the idea that salvation is bound up with the knowledge of a doctrine, an Orphic gnosis. These themes are present in Presocratic times, principally in the teachings of Empedocles and Pherecydes, and reflected in the poetry of Pindar. It was Plato, however, who gave these themes their classic expression: "To the extent that second and third century gnostics

20. P. BOYANCÉ, "Dieu cosmique et dualisme: Les archontes et Platon," in *Le Origini dello Gnosticismo*, 340-386.

21. "Dieu cosmique et dualisme," 384 f.

22. R. CRAHAY, "Éléments d'une mythopée gnostique dans la Grèce classique," in *Le Origini dello Gnosticismo*, 323-338.

23. E.g., A. DIETERICH, *Abraxas: Studien zur Religionsgeschichte* (Leipzig: Hinrichs, 1891), 149 f.; F. LEGGE, *Forerunners and Rivals of Christianity from 330 BC to 330 AD* (New Hyde Park, NY: University Books, 1964 [2 vols. in 1; first published 1915]), 121-148.

had to borrow their philosophical vocabulary, it is through Plato, but at the cost of new distortions, that they reaped a Greek heritage."²⁴

Other scholars have identified various separate Orphic themes that prepared the path for Gnosticism. Thus G. Sfameni-Gasperro derives the well-known gnostic motif of the "call from the depths" from the Orphic teaching of Empedocles.²⁵ G. Quispel²⁶ suggests that the Orphic myth of the dismemberment of Zagreus constituted a fundamental departure towards Gnosticism understood as a doctrine whose basic teaching concerns a "tragic break in the deity" and the deity's subsequent attempts to reintegrate its fallen members.

Ugo Bianchi, editor of the Messina papers, has characterized Orphism as a Gnosticism "ante litteram."²⁷ Orphism bears a number of close similarities to Gnosticism, some of which Bianchi lists:²⁸ the idea of the fallen divine soul subjected to the (demiurgical) Strife (*νεῖκος*) clothed with and buried in the body (Empedocles, frg. 118-121, 125, 126, Diels); the migration of the soul, its exile/punishment in the body and world (Pherecydes, frg. 7 Diels; Empedocles, frg. 31, 115 Diels; Kern, *Orph.* Fr. 32, 224, 229; Orphic gold tablets); the kinship (*οὐργένεια*) of soul with deity (*Orph.* Fr. 32 Kern), its reintegration into the divine world (Orphic gold tablets; Empedocles, frg. 17 Diels; *Orph.* Fr. 32a Kern); the primal fracture of an original world-unity and its final reintegration (cf. Empedocles, frgs. 31, 60 Diels; Plato, *Symposium* 189D ff.); the realization of the divine self in man (*passim*); the penchant for reinterpreting old authoritative traditions (not necessarily a *Protestexegese* as in Gnosticism); esoteric speculation, asceticism, adoption of contemporary philosophy and magic; an attraction to revelation, purificatory ritual and conventicle life; and finally, the problematic or even negative role of the demiurge (cf. the Eris of Empedocles, the Dionysiac myth of the Titans, the "trickster" figure of Prometheus).

24. R. CRAHAY in *Le Origini dello Gnosticismo*, 337.

25. "L'invocatione dal basso: Il dissordine del mondo e il grido dei perseguitati," in *Studi di Storia Religiosa della Tarda Antiquità*, ed. U. Bianchi (Messina: Pubblicati dalla cattedra di storia delle religioni dell'Università di Messina, 1968), 91-107.

26. Makarius, das *Thomasevangelium* und das *Lied von der Perle* (Supplements to *Novum Testamentum XV*; Leiden: E. J. Brill, 1967), 67-68.

27. "Le problème des origines du gnosticisme," in *Le Origini dello Gnosticismo*, 20-23.

28. "Le problème des origines du gnosticisme et l'histoire des religions," *Numentum XII* (1965), 161-178.

As the articles of Boyancé and Bianchi point out, many of these incipiently gnostic Orphic themes were made available to late antiquity by way of Plato and the Platonic tradition, and thence found their way into Gnosticism. Hans Jonas has commented insightfully on this process in an excursus to the first volume of *Gnosis und spätantiker Geist* (Göttingen, 1934, third edition 1964, 251-254). Affirming that Plato had received from Orphism a certain dualistic anticosmism as well as a certain sacral terminology and placed these in the service of philosophy, Jonas observes that the autonomic inertia of portions of this Orphic tradition and attitude had the effect of shifting the location of the human soul as the object of philosophical study (*τὸ λογικὸν καὶ θεωρητικὸν μέρος τῆς ψυχῆς*) from this world to a transcendent realm (the realm of the ideas and the cosmic soul). In this rationalizing process, the old sacral terminology attained the freedom of metaphorical application. An older enthusiastic, ecstatic (Orphic) element thus achieved a transposition (*Aufhebung*) into a new philosophical setting, which through Plato's authority injected a profound otherworldly pathos and manner of speaking into the prevailing Greek scientific spirit of world-consent and rationality. In this respect, Plato cannot be counted as a Gnostic, since his dualism is one of dependence, not alienation: the beyond is not alien to this world, but paradigmatic of this world, which is its best possible imitation. But as time passed and Plato's authority grew, the seed of Orphic anti-cosmic dualism and enthusiasm underlying his philosophy always held the way open for a return to that pre-philosophical enthusiasm insofar as Platonic language was used by his successors to illuminate man's existential and religious situation. All that was needed to bring this pre-philosophical (mythical) seed to recrudescence was the new religious situation typical of late antiquity (i.e., the "gnostic syndrome"). The religious coloring Plato gave to antique philosophy made inevitable a philosophical coloring to late antique religion; in Jonas' words: "Insofar as Plato stylized philosophy as an ostensible religion, so he enabled a later religion to be stylized as an ostensible philosophy".²⁹ Once Plato's dualistic, sacral speech was inherited by Gnosticism, it found itself on ground located nearer to the (Orphic) soil from which it originally had sprung, than to Plato's dialectic philosophy. Hence the

29. "Indem Platon die Philosophie als Scheinreligion stilisierte, ermöglichte er einer späteren Religion die Stilisierung als Schein-Philosophie," *Gnosis und spätantiker Geist* I, 253.

uncanny popularity and religious authority of Plato in the later Hellenistic age; hence its "Neoplatonic" reinterpretation: it had become the "hieratic speech" (Reitzenstein's term in *Poimandres*³⁰) of the age.

Although Jonas stresses the independent character of Gnosticism as a religion in its own right, he certainly does not deny that it had its antecedents. But rather than tracing the origins of certain doctrines, myths, language styles, organizations, rituals, and forms of piety, Jonas is concerned with describing the rise of a certain existential disposition (*Daseinshaltung*) towards self and world which itself gave rise to the gnostic religion. The central characteristic of this existential disposition is that its expression in Gnosticism comes in the form of a myth. This myth is understood to be a primal objectivization of an existential stance which seeks its own truth in a total view of things. The stance underlying Gnosticism is one of alienation and revolt from one's world of lived experience, and the resulting myth is always of the "eschatological" or "salvational" character that flourished in the Hellenistic Near Eastern world of the early Christian era.³¹ In these myths, passionately experienced antithetical dualisms between man and world and world and God are explained by a genetic mythology which begins with a doctrine of divine transcendence in its original purity. It then traces the genesis of a world from some (willful) primordial disruption of this blessed state—a loss of divine integrity—which leads to the emergence of lower powers who become (ignorant) rulers of this world. Then, as a crucial episode in the drama, the myth recounts the creation and early fate of humanity, in whom further conflict becomes centered. The final theme, in fact the implied theme throughout, is human salvation, which is more than merely human salvation, as it involves the overcoming and eventual dissolution of the cosmic system and thus is "the instrument of reintegration for the impaired godhead itself, or, the self-saving of God."³² This form of myth represents the very large group of myths which Jonas calls "Syrian-Egyptian;" it is gnostic in origin and embraces the Christian gnostic systems described by the heresiologists, most of the Nag

30. R. REITZENSTEIN, *Poimandres: Studien zur griechisch-ägyptischen und frühchristlichen Literatur* (Leipzig: B. G. Teubner, 1904), 304.

31. H. JONAS, "Myth and Mysticism: A Study of Objectification and Interiorization in Religious Thought," in *Philosophical Essays: From Ancient Creed to Technological Man* (Englewood Cliffs, NJ: Prentice Hall, 1974), 294.

32. H. JONAS, "Delimitation of the Gnostic Phenomenon—Typological and Historical," in *Le Origini dello Gnosticismo*, 94.

Hammadi and other Coptic gnostic treatises, the Hermetic treatises *Poimandres*, *On Rebirth*, and the *Korē Kosmou* (i.e., treatises 1, 13, and frg. 24), the gnostic opponents of Plotinus, as well as the metaphysical systems of Origen and Plotinus themselves. The other branch of gnostic myths, the “Iranian” type (especially Manichaeism), involves a dualism of two originally opposed transcendent powers. It was not originally gnostic, but underwent a gnostic transformation around the time of the Christian era, becoming distorted by the influence of an existential disposition and ontology originally alien to it. In the Syrian-Egyptian system, the creator of the world is not identical with the highest deity, but is subordinate to it and even derived from it by a tragic split in the original divinity. This split leads to the ignorant, even presumptuous creation of a tragic world which turns out to be an illicit and bungled imitation or counterfeit copy of the higher divine world from which it is sundered. The history of creation is generally emanationist, a devolution of the originally unified and pure being of the godhead into an unstable diversity of various divine and cosmic powers of the sort often found in the Alexandrian scheme of emanative speculation culminating in Plotinus. The specifically gnostic element in this emanationism is a catastrophic instability that breaks out at some point in the otherwise smooth, orderly, and gradual unfolding of ever lower levels of being from an ultimate divine source as depicted by most Neoplatonist authors. Unlike most Platonic cosmogonic systems, Gnosticism depicts the relationship of the lower created world to the higher divine world as one of disruption and opposition, not dependence.

The fact that Jonas includes Platonists (Origen and Plotinus) within the Syrian-Egyptian type of Gnosis is not surprising. Like such Gnostics as Valentinus and the authors of the *Poimandres* and of the *Apocryphon of John*, they definitely wanted to offer speculative systems in which:³³

... everything hangs together and one chain of reasoning leads from first principles to last consequences. The very idea of such a system was rooted in an axiomatic conviction of the time, namely that there is a chain of being which the chain of reasoning does no more than reproduce. There can be such a system of thought because being itself forms a system; and as the

33. H. JONAS, “The Soul in Gnosticism and Plotinus,” in *Philosophical Essays*, 325. In fact, this is an implementation of Parmenides’ ancient dictum: “To be and to think are one and the same” (*tὸ γὰρ αὐτὸν νοεῖν ἐστί τε καὶ εἶναι*, frg. 3 D.-K. = Plotinus, *Ennead* V, 1, 8,17).

order of being, so is the order of demonstration: the ‘first’ in theory is also the first in reality, the actual beginning of things.

The chain of being is vertical, suspended from the highest point, creating a hierarchy of descending grades of goodness, beauty and perfection. Creation and becoming is a downward movement away from the perfection of the source into utter distance, otherness and even alienation from the source. Yet this downward movement can be followed by a reversed, upward movement of the lower to the higher which serves to undo the creative descent and lead to a goal of return and reunion. The descent (“procession,” πρόοδος) from the perfect integrity and unity of the source brings into being a plurality or manifold of being which is regarded as a deficiency, even a “fall,” while the subsequent ascent (“reversion,” ἐπιστροφή) is a reintegration of the many into the one, and is regarded as a restoration, even a redemption. The extreme polarization that arises between the opposite ends of the scale of being, between the single deity and the lowest realm of the material world, was coupled with a certain anticosmic pessimism and tendency to withdraw from this world.

This coupling posed the question of how this changing world of multiplicity and materiality with its flaws could have arisen from the absolute self-perfection, aseity and permanence (μονή) of the transmundane source. What is the origin of the cosmic deficiency? The gnostic answer was the myth of the descent or “fall” of the soul from the divine into the cosmic realm (symbolized in Valentinian myth as the Fall of Sophia, or in Hermetic myth as the narcissistic descent of the primal Anthropos as in the *Poimandres*, etc.). The soul is the symbol of a faulted existence and is the product of deficiency understood as a fall resulting from the willful, presumptuous act of an originally noetic being who overreaches its proper station in an illicit attempt to extend its knowledge by seeking to unite with some being other than itself, whether higher or lower. Soul is a sunken form of Mind or Spirit, from which the cosmos and its deficiency originates: “the cosmos as such is the prime and eminent product of that metaphysical stage of defection on which original Being became ‘psychic’—i.e., on which it deteriorated to the psychic mode.”³⁴

Jonas is concerned to show that not only the emanative systems of various Gnostics, but also those of Origen and Plotinus, are character-

34. H. JONAS, *ibid.*, 328.

ized by a similar structure and a similar answer to the problem of the origin of cosmic deficiency.³⁵ For Origen, individual souls are a fallen condition of pre-existent minds who fall away from God by exercising the freedom of the will. God has no choice but to create our world as a way of ordering this potentially chaotic condition of freedom. For Plotinus (especially *Ennead III, 7* [45], 11), soul is a temporalized form of eternal noetic being, and results from an inquietude, an unwillingness to remain in the concentrated wholeness of changeless being and pure intelligence. By this act of presumptuous self-will (*τόλμα, τόλμη*),³⁶ soul thus produces temporal succession, movement, and ultimately the sensible world in imitation of the intelligible. Universal soul thus takes on the creative task Plato's *Timaeus* had assigned to the demiurge. This element of independent voluntarism characteristic of any actor injects an element of myth or drama into an otherwise deductive ontological system where the created manifold normally proceeds by an involuntary overflow of plenitude. Ordinarily the status of each level of being save that of the single source is to be defined by its relation to the next higher level. But the universal soul stands out by being directed also to that which is lower than itself; so also the human soul must decide between the lower and the higher.

This burden of choice with its potential for ambiguity, ambivalence, and sense of faultedness interrupts and causes a potentially tragic fissure in an otherwise strictly deductive metaphysics. For this reason, these late Platonic systems are akin to and are to be understood in terms of contemporary gnostic answers to similar problems. Thus, the systems of certain later Platonists of the second through the fourth centuries are to be regarded as part of a general pattern of speculation preeminently expressed and developed in Gnosticism. Even though these Platonists

35. See esp. *Gnosis und spätantiker Geist*, Vol. II, Part 1; Von der Mythologie zur mystischen Philosophie (Göttingen: Vandenhoeck & Ruprecht, 1954). Part 2, which was to treat Plotinus, did not appear. But the basic outlines of his approach to Plotinus may be seen in his essays: "The soul in Gnosticism and Plotinus," (*op. cit.*, notes 31-33 above), "Plotin über Ewigkeit und Zeit: Interpretation von *Enn. III 7*," in *Politische Ordnung und menschliche Existenz: Festgabe für E. Voegelin 60. Geburtstag*, ed. A. Dempf et al. (Munich: Beck, 1962), 295-319; "Plotins Tugendlehre: Analyse und Kritik," in *Epimeleia: Die Sorge der Philosophie um den Menschen*, ed. F. Wiedemann (Munich: A. Pustet, 1964), 143-173.

36. A Pythagorean term for the Dyad; cf. Anatolius *apud* Iamblichus, *Theologoumena Arithmeticae* 7.19 de Falco.

opposed Gnosticism, especially what they perceived to be its elitism and its excessive devaluation of the created order, the structure of their thought betrays their true, even if unconscious, commonality with them. If, with Jonas, one understands this system-building tendency to have originated in gnostic (especially of the Syrian-Egyptian branch) circles, then, even taking into account differences of attitude, mood and expression, one can call later Platonism a form of gnostic thought. More precisely:³⁷

... without Gnosis, without Gnosticizing influences, Plotinus would not have become the Platonist that he was ... although it is also true that without Platonic influences, the Gnostics would not have become what they were. One cannot get by with a simple combination of classical entities such as Platonism plus Stoicism on the one hand and ancient oriental plus Judaic conceptuality, and possibly Christian revelation, on the other; instead, however the mechanism of transmission may have been, one must speak of a "gnostic" conceptual climate in which it was possible for the mythmakers of the second century like Valentinus and Plotinus, the great systematic philosopher of the third century, to speak of creative presumption (*τόλμη*) in the same sense.

Jonas' term "conceptual climate" is very close to Nock's (*supra*) term "climate of opinion." For Nock there was prior to Christianity a gnostic "state of mind," but no gnostic "system" (which only arose as a result of a syncretism of Judaism and Hellenism). For Jonas, the system was an original gnostic contribution. Gnosticism is at root the system-building tendency of late antiquity, and the great gnostic systems of the second century as well as the system of Neoplatonism are its offspring and major exponents.

C. Gnosticism and Later Platonism as Interdependent

The notion of the existence of a conceptual climate in late antiquity which is based on an existential disposition of alienation from the world and God seems to have gained general acceptance among most scholars. In this gnostic climate or conceptual environment, individual concepts and motifs that are mediated to it by tradition, be it Platonic, Judaic or Iranian, undergo a "pseudomorphosis" in which an enduring structure is filled with new content, such that their new connotations are scarcely capable of being genetically traced to previous ones. The texts produced

37. H. JONAS in *Le Origini dello Gnosticismo*, 214.

in this environment, whether philosophical, apocalyptic, or gnostic, serve merely as indices to or exponents of a subsurface and anonymous conceptual current or trajectory. The attempt to trace genetic relationships of prior and posterior, of source, of cause and effect—while possible in some cases—is not to be regarded as representing any historical state of affairs. Many different surface structures can represent the same subsurface deep structure.

Recently, the relationship of Gnosticism and Platonism has received the attention of philologists and historians of philosophy who tend toward re-emphasizing diachronic considerations and genetic dependencies, seeing both movements as different but similar manifestations of a deeper conceptual undercurrent or worldview. Thus Gnosticism is not phenomenologically reduced to Platonism (or to a syncretism of Judaic and Hellenic motifs), nor is Platonism reduced to Gnosticism, but each tends to be treated as an index to a single way of construing the world and interpreting its received symbols and traditions, be they of mythical or of philosophical character.

In 1953, W. Theiler published a survey of the main philosophical and theological thought of the Graeco-Roman period, “*Gott und Seele in kaiserzeitlichen Denken*.³⁸ Characteristic of the thought of the period is a series of oppositions: the demiurge of the sensible world vs. the unknown, unlimited God; the rise of evil vs. divine providence; the compulsion of fate vs. freedom; and the descent of the soul vs. its reascent. Other dominant conceptions are the kinship of the transcendent God with humankind, hostility against the body, and a general acosmicism. The metaphysical world-picture of Philo of Alexandria can be hierarchically schematized (left to right in the direction of increasing transcendence):

Cosmos	Soul	<i>Dynameis</i>	God
Becoming		<i>Logoi</i>	

Within the Platonic school tradition a similar scheme is found among philosophers traditionally associated with the “school of Gaius,”³⁹

38. In *Recherches sur la tradition platonicienne* (Entretiens sur l’Antiquité classique III; Geneva: Fondation Hardt, 1955), 66–80; reprinted in W. THEILER, *Forschungen zum Neuplatonismus* (Berlin: W. de Gruyter, 1966), 104–123.

39. A construct, originated in 1906 by T. Sinko, whose plausibility is severely questioned by J. M. DILLON, *The Middle Platonists. A Study of Platonism 80 B. C. to*

namely Albinus, Apuleius, Maximus of Tyre and Hippolytus. Gaius’ contemporary, Plutarch of Chaeronea, seems to represent a similar ordering of metaphysical entities, only with a stronger opposition between the left and the right sides of the row:

Duality	Movement	Order	Unity
Matter	Evil World Soul	Mind	God
	Ahriman	Oromazda	
	Typhon	Osiris	

The rift between the high God and the demiurge is complete by the time of Numenius of Apamea:

Duality	Lower Soul	Demiurge	Unity
Matter	Desire	Second God	First God
		Second Mind	First Mind

To be compared is the ideal type of gnostic scheme, that of the Valentinians, in which the demiurge has been displaced to the left side:

Matter	Psyche	Pneuma	Bythos
Devil	Demiurge	Sophia	Good God

This analogy between the philosophical world picture of imperial times and the gnostic world-picture can be explained in three characteristic ways:

- 1) Philosophy is disguised Gnosis, a pseudomorphosis [the thesis of Jonas] ...
- 2) Gnosis is degraded philosophy: philosophical, mainly Platonic, structural elements have been superimposed upon an obscure, oriental mythical foundation.
- 3) Philosophy and Gnosis are both to be explained on the basis of the same social and spiritual tensions typical of the Roman imperial period. ... Perhaps numbers 2 and 3 are to be combined.⁴⁰

Theiler recognizes both non-Greek (the aeon-mythology) and Greek (the myths of Plato) mythical components in those gnostic systems (especially of Basilides and Valentinus) whose structure and conceptuality borrow heavily on Greek philosophical traditions. A bridge between gnostic and Platonic cosmogonical narratives is offered principally by

A. D. 220 (Ithaca, NY: Cornell University Press, 1977; rev. edition with a new afterword, 1996), xiv, 377–378, 340.

40. W. THEILER, *Forschungen zum Neuplatonismus*, 111.

pagan gnostic literature, especially the *Hermetica* (supposed to have been known at the beginning of the second century by Plutarch and Albinus and certainly later by Lactantius and Augustine) but also the *Chaldaean Oracles*. Such literature is a product of a generally anticosmic *Proletarianplatonismus* which is concerned to offer a soteriology dressed up in pseudo-scientific terminology.

Concerning Plotinus' relation to Gnosticism, Theiler points out that both speak of an unknown highest One far removed from the cosmos toward which all gnosis strives (cf. *Ennead VI, 7, 36,3*), of the fall of the soul owing to its presumption (*τόλμα*) or drive for independence, of its ascent above the cosmos toward the One, and of the fate (*εἰμαρμένη*) of men bound in the body and the freedom of the intellect. Although his distinctions between the levels of being are not as sharp as the radical gnostic discontinuities, the structure of Plotinus' hypostases is similar:

Matter	Soul	Intellect	One
Shadow of the higher Light	Movement Deed	Idea Beauty	The Good

All the thinkers of the period exhibit the problem of the duality between God and the world: the Gnostics and the Neoplatonists as well as such major Christian theologians as Origen, Clement and Augustine. The last three tend away from a substantial dualism towards an ethical dualism in which the human is an alien in the world, not so much by nature as by choice or defection, because the creator of this world is essentially good and the world is a product of his fiat.

Theiler was apparently unaware of an earlier essay by C. J. De Vogel in which she, in a very similar vein, points out the parallel between the four-level metaphysics of Plotinus and the structure employed by the Valentinians and the Hermetic *Poimandres*.⁴¹ Her general conclusion is that these gnostic systems, together with the thought of Philo, Plutarch and Numenius, show that Plotinus did not invent the doctrine of four levels of being, but gave scientific shape and deductive rigor to a previously existing metaphysic.

41. "On the Neoplatonic Character of Platonism and the Platonic Character of Neoplatonism," *Mind* 62 (1953), 43-64, esp. 48-50.

The major work to pursue this line of thought initiated by Theiler and de Vogel is that of H. J. Krämer, *Der Ursprung der Geistmetaphysik*.⁴² Krämer is concerned to demonstrate the inner integrity of Platonic metaphysical doctrine from the Old Academy, tracing its trajectory from the unwritten teaching of Plato through the system of Plotinus. Thus Platonism is an unbroken, unified tradition in which "the extant texts [treatises, compendia] are not themselves identified as the tradition, but rather as indices of a tradition whose anonymous, subterranean [i.e., oral] efficacy is to be taken seriously."⁴³ Thus the noological structure of Plotinus' metaphysics is said to be rooted in that of the Old Academy, particularly in Xenocrates⁴⁴ and, to a lesser extent, in the late Plato and his nephew Speusippus⁴⁵ as well as in the Aristotelian metaphysics of the intellect (*Nus-Metaphysik/Geistmetaphysik*).⁴⁶ In the development of Platonic speculation on first principles and on the metaphysics of thinking, the Gnostics play an important mediating and catalyzing role. In the Christian era about the time of the classical gnostic systems, one finds evidence for two different but related hierarchical metaphysical structures of being. One, characteristic of Xenocrates, Aristotle and most Middleplatonists, consists of three fundamental levels of reality:

Nous/Monas- first God	(transcendent forms = mathematical)
World Soul	(movement)
Perceptibles	(material bodies)

Another metaphysical structure, characteristic of Plato's oral teaching, of Speusippus and of some Alexandrian Neopythagoreans, posits a level of reality beyond even these three, yielding four fundamental ontological levels:

One – superabundance	(άπχνι beyond being)
Nous	(being, numbers, magnitudes)
Soul	(movement)
Perceptibles	(material bodies)

42. *Der Ursprung der Geistmetaphysik: Untersuchungen zur Geschichte des Platonismus zwischen Platon und Plotin* (Amsterdam: B. R. Grüner, 1964, 2nd ed., 1967).

43. KRÄMER, *ibid.*, 16 f.

44. "Die Nus-Monas als Weltmodell," *ibid.*, 21-119.

45. "Hen und Nus: Grund und Welt-model," Krämer, *op. cit.*, 193-338.

46. "Struktur und geschichtliche Stellung der aristotelischen Nus-Metaphysik" *ibid.*, 127-173.

The three- and four-level metaphysical structures arise at different times in the Platonic Tradition. Krämer outlines the general development somewhat as follows:⁴⁷ The origin of the Platonic *Geistmetaphysik* lies on the one hand in the Eleatic and Parmenidean doctrine (mediated to Plato by Eucleides and the Megarians) of the One (ἕν) as a primal principle conceived as a supreme intelligence (νοῦς or φρόνησις), and on the other hand in the Pythagorean doctrine of a world-immanent monadic mind (νοῦς-μονάς) which potentially contains the entire series of numbers (and thus also the world of geometrical, extended things). Taking Parmenides and Eucleides as his point of departure, in his unwritten teaching, Plato conceived the ground of the being of his transcendent world of ideas and paradigms to be a yet higher unity, conceivable only in negative terms, which lay beyond his own recently discovered intelligible realm of pure being. Among Plato's students, this teaching was at first adopted and systematized by his immediate successor Speusippus, but was subsequently rejected by Xenocrates and Aristotle, continuing for the next two centuries to live a sort of subterranean (perhaps oral and doxographical) existence until it found new expression in first-century BCE Alexandria and thereafter.

Xenocrates and Aristotle reacted against the excessive transcendentalism of the Speusippian system, and returned somewhat more closely to the older, less dualistic Megarian (the One = Intellect = the Good) and more immanently oriented Pythagorean (νοῦς-μονάς) conceptions by retracting the ultimate ground of being back into the intelligible realm of pure being itself. This restriction of transcendence to a single intelligible realm of pure being is to be regarded as part and parcel of the increasing interest in and adoption of the metaphysics of immanence and cosmos-piety typical of Hellenistic philosophies such as Stoicism. The axis of Xenocrates' metaphysics was the immanent cosmos; he tended to restrict the transcendent sphere (τὰ ἔκτα τοῦ οὐρανοῦ)—along with his own systematizing interests—to the celestial region (ἡ αὐτοῦ τοῦ οὐρανοῦ, frg. 5 Heinze). Aristotle, for his part, seriously questioned whether there was a transcendent world at all. After the metaphysically dry period of the Skeptical Academy, interest in—and religious thirst for—the transcendent, and the pre-Platonic quest for cosmological first principles returned in both Middleplatonism and Alexandrian Neopythagoreanism, and became a central occupation of the Platonism of the imperial period.

Since the time of Xenocrates and Aristotle, the higher transcendent world had been taken *en bloc*, with little attention given analyzing its subtle infrastructure. Yet, all the while, the autonomous momentum of the Speusippian conception of its ultimate, only negatively conceivable ground of being remained a latent possibility to be triggered by the new interest in the transcendent ground of a cosmos from which many thinkers of late Hellenistic times found themselves increasingly alienated. The main thinkers in whose thought this reemergence can be recognized are: the Neopythagoreans of first century BCE Alexandria, beginning with the speculative commentaries of Eudorus on Aristotle and of Philo (himself heavily influenced by Neopythagorean speculation) on the Jewish scriptures, and continued by gnostic theologians (especially Basilides and the Valentinians), the Church Fathers Clement and especially Origen, and the Neoplatonists beginning with Plotinus. Under this succession of thinkers—who are all equally representative indices of a deeper subterranean tendency in Platonism, beginning with Plato and Speusippus and resurfacing in first century Alexandria—an absolute, generally only negatively conceivable ground of being is gradually set apart and elevated from its expression in being and thought. On the other hand, the Xenocratean and Middleplatonic restriction of transcendent being to a single intellectual level did not die out, but lived on in the efforts of Christian Platonizing theologians such as Athanasius of Alexandria to overcome the excessively hierarchical subordinationism of Arianism and Nestorianism through the theological doctrines of modalism and the eventual *homoousios* solution of Nicea in 325 CE.

The Gnostics thus take on an important role for the Platonic tradition as indices and exponents of a re-emergent Speusippian four-level metaphysics whose ground is beyond being itself. Krämer accordingly treats the Gnostics under the category of pre-Plotinian systems along with the Older Academy (Plato's "On the Good" and Speusippus) and the "logos theologians" (principally Philo, Clement, and Origen). These systems exhibit the Speusippian structure:

The One	(ἕν)
Mind	(νοῦς [ἀριθμοί, τετράς, δεκάς, μεγέθη])
Soul	(ψυχή)
Bodies	(σώματα)

47. *Ibid.*, 386-389.

which is to be found also in the Neopythagorean system of Moderatus (*apud* Simplicius, *In Aristotelis Physicorum* 9.230,41-231,27 Diels) and in that related by Sextus Empiricus, *Adversus mathematicos* X.248E ff. Thus certain gnostic systems constitute an important link between the Platonism of the Older Academy and that of Plotinus. Krämer is concerned to distill out from them those Platonic philosophical ingredients which may have been grafted from the professional and popular philosophical environment onto the gnostic “fundamental experience” (*Grund erfahrung*) and consequently undergone a gnostic pseudomorphosis (here arguing against Jonas).⁴⁸ Evidence for this is to be found by isolating within gnostic sources specific Platonic philosophical doctrines and concepts by which the Gnostics systematically articulated their experience, rather than by positing an abstract system-building power or tendency as Jonas attempts to do. Recovering these ingredients will lead to the hypothetical reconstruction of a contemporary Platonic system paralleling that reflected in the gnostic sources, by which one may suppose that the metaphysical structure of the gnostic systems was influenced (not, be it noted, invented or erected) by philosophical doctrines. In this regard, Krämer breaks new ground in scholarship on Gnosticism, which has in the past tended to speak of genetic relationships of unilinear dependence upon sources rather than in terms of mutual influence.

Krämer claims that the earliest stages of the oldest gnostic systems (the Naasene psalm, the Simonians, and the Barbeloite and Ophite systems described by Irenaeus, *Adv. Haer.* 1.23 and 29-30) exhibit a tripartition of the ontological levels—Intellect, Soul, and Chaos—in which the function of the world soul is represented by a feminine emanation (named Ennoia, Barbelo, Sophia) of the highest deity. This tripartition, typical of Middleplatonic metaphysics, is found also in the Baruch work typical of Middleplatonic metaphysics, is found also in the Baruch work cited by Justin (Hippolytus, *Ref.* V.20 f.), the Sethians (Hippolytus, *Ref.* V.19), the Peratae (Hippolytus, *Ref.* V.17.1-2) and in the *Poimandres* and other Hermetic tractates. In these systems, the transcendent, unmoved supreme deity is an intelligence that contains the ideas, while the second (moved) intelligence (the world soul) apprehends those ideas and in turn impresses them upon lower Matter. This distinction between moved and unmoved principles is to be found in Plutarch (*De Iside et Osiride* 373B, 374F, 376C), Alcinous <Albinus> (*Didaskalikos*

48. KRÄMER, *op. cit.*, 328-329.

XIV 69,33 ff.; X 165,3 Hermann), Numenius (frgs. 21, 24, 25 Leemans = 12, 15, 16 des Places), and in the *Chaldaean Oracles* (pp. 13-14, 74 Kroll = frgs. 5, 7, 8 des Places, and Psellus, *Hypotyposis* p. 74 Kroll = 199,19-20 des Places). In general, “the various strongly gnostic traces in the Middleplatonic systems of the Chaldaean Oracles and Numenius, standing midway between gnostic Hermetic and pure Platonism, confirm that there were close ties between Middleplatonism and hellenizing proto-gnosticism.”⁴⁹

When one moves to the more developed—and presumably Alexandrian!—Basilidean and Valentinian systems, however, one encounters a pre-Plotinian four-level metaphysics in which a negatively conceived unitary principle beyond being and thinking is placed at the top of the metaphysical hierarchy. While G. Quispel⁵⁰ had compared the system of Basilides (Hippolytus, *Ref.* VII,20-27) with Middleplatonism, Krämer shows that, on the contrary, for Basilides the ground of being is not a thinking intelligence, but a purely negative principle to which thinking is only subordinate. The somewhat static Eleatic ontological structure of the Middleplatonists is here replaced by a dynamic process in which reality gradually unfolds in successive levels, a view that may owe itself to the influence of Judaeo-Christian conceptions of the world’s creation (although for Basilides, the creative principle is not distinct from the creation, which instead emerges spontaneously from a world-seed). The Basilidean juxtaposition of the ground of being with a material principle (the world-seed) and the gradual unfolding of reality therefrom point back to a metaphysical system similar to that of certain Neopythagoreans, in which an original monad and a dyadic principle derived from the monad interact to produce the rest of reality. Such a Neopythagorean system as lies behind Basilides can also be claimed for Platonism, since the primal principles are indeed transcendent, but it is not typically Middleplatonic.⁵¹

Krämer gives an extensive survey of the Valentinian systems which evince very strong Platonic influences.⁵² The basic metaphysical structure of the Valentinian system (2nd half of the second century) reported

49. KRÄMER, *op. cit.*, 234; cf. 63 ff. and 72 f.

50. “L’homme gnostique: La doctrine de Basilide,” *Eranos Jahrbuch* 16 (1948), 89-139.

51. KRÄMER, *Der Ursprung der Geistmetaphysik*, 234-238.

52. *Ibid.*, 238-248.

by Irenaeus (*Adv. Haer.* I.1-8), Hippolytus (*Ref.* VI.29-36), and Clement's *Excerpts from Theodotus* is nearly identical with that of Moderatus of Gades (*apud Simplicius, In Phys.* 9.230,34-231,27 Diels; 2nd half of the first century):

<i>Valentinians</i>	<i>Moderatus</i>
Bythos	One (ἐν)
Aeons (Horos, Nous, etc.)	Forms (εἴδη)
World Soul (Demiurge)	World Soul
Matter (Hyle)	Hyle (bodies)

While the late first century system of Moderatus (discussed at length in Chapter 9), apparently based upon a Neopythagorean interpretation of Plato's *Parmenides* (and perhaps also of the *Timaeus*), is headed by a monistic principle (i.e. by the One [ἐν]), Valentinian accounts of the highest principle appear in two forms: monistic⁵³ and dualistic.⁵⁴ Whether or not the highest Valentinian principle is to be regarded as a unitary Father or a syzygy of the Father and his Silence (like the rest of the Valentinian Aeons), it is in any case to be conceived as an utterly transcendent ground of being beyond being itself, comprehensible only in negative terms, and beyond intellect. Krämer notes the following features of the Valentinian four-level metaphysics:⁵⁵

1. The Valentinian Demiurge is to be understood as the world soul of Plutarch and Numenius which can tend (in its mortal aspect) either toward Hyle or, in its immortal aspect, towards the highest point of the cosmos, the Ogdoad. Like the Middleplatonic (and ultimately Xenocratean) world soul, the Valentinian Demiurge is dyadic insofar as it has a theoretical (contemplative) function (directed upwards) and a demiurgic function (directed down to matter in an act of creation; cf. Hippolytus, *Ref.* VI.32). The same might be said of the Demiurge's mother Sophia who, although a pleromatic Aeon, nevertheless falls in a creative act, and is later rectified by the Savior in a noetic act (μόρφωσις κατὰ γνῶσιν). In this way, one can end up with both a higher

53. Irenaeus, *Adv. Haer.* I.11.5; I.2.4 [Lipsius' monistic strand B in Ptolemaeus' system]; I.12.4; Hippolytus, *Ref.* VI.29.3-4; 38.5; *A Valentinian Exposition* [NHC XI,2].

54. Irenaeus, *Adv. Haer.* I.1-8 (Lipsius' dualistic strand A in Ptolemaeus' system); I.11.5 (Valentinus); Hippolytus, *Ref.* VI.30.6-7; 31.3; 38.2; 38.5-6.

55. KRÄMER, *op. cit.*, 241-248.

(restored) Sophia and a lower (fallen) Sophia called Achamoth, who will later be restored into the Pleroma by Jesus the Savior, the Joint Fruit of the Pleroma.

2. The Aeons of the Valentinian Pleroma, separated by the boundary Horos from the Kenoma or Deficiency of the visible world (from the Ogdoad to Hyle), correspond to the world of Platonic ideas, conceived as paradigmatic virtues (σοφία, σύνεσις, πίστις, ἐλπίς, ἀγάπη) and qualities (μίξις, ἔνωσις, ἀκίνητος etc.). Again, as in Platonism, the things outside the Pleroma are called images or shadows of the Pleromatic realities.⁵⁶

3. The Valentinian arrangement of the Aeons into Tetrads, Decads and Dodecads is of Pythagorean origin, as is the Tetractys-like group of Bythos (the monad), his occasional consort Silence (Sigē, Ennoia, the Dyad), and the Son and his consort (Nous and Aletheia), from which the lower Sophia and her dwelling, the Ogdoad, are derived. Like the late first century BCE Neopythagorean system of Eudorus of Alexandria,⁵⁷ Hippolytus (*Ref.* V.29.2) conceives the Valentinian Bythos as the Pythagorean Monad followed by the syzygy (pair) of Nous and Aletheia as a dyad.⁵⁸ Similar Pythagorean speculation occurs abundantly in the Valentinian system of Marcus (Irenaeus, *Adv. Haer.* I.15-16; Hippolytus, *Ref.* VI.49.1; 52.2) and frequently in the Nag Hammadi tractates (e.g., the *Gospel of Truth* [NHC I,3] and *A Valentinian Exposition* [NHC XI,2]).

Krämer concludes that the carefully worked-out system of Valentinian Aeons derives from a Pythagorean/Platonic doctrine of pure numbers (abstract groups of monads), which were personified by the Valentinians. In short, the Valentinian aeons are derived from Plato's ideal numbers.⁵⁹ Thus the Valentinian system contains a deposit, even if some-

56. εἰκόνες, Clem. Alex., *Excerpts from Theodotus* 32,1; *Stromateis* IV.13; 89.6; *imagines*, Irenaeus, *Adv. Haer.*, II.7.1 & 3; shadows and images both occur in Nag Hammadi Codices I.4 and XI.2.

57. Apud Simplicius, *In Phys.* 181,10 ff. Diels: ἐν as ἀρχή, followed by ἐν = πονός and an ἀριστός δύνας conceived as a subordinate pair of στοιχεῖα.

58. *A Valentinian Exposition* (NHC XI,2) calls Silence the Dyad. KRÄMER also points out similar Pythagorean speculation in the Carpocratian Epiphanes (Clem. Alex., *Stromateis* IV.23; 151.3-4; IV.25), the late Simonian *Megale Apophysis* (Hippolytus, *Ref.* IV.51.3; V.9.5; VI.14.6; 18.2 ff.), the Docetae (Hippolytus, *Ref.* VIII.8-9) and in Monoimus' system (Hippolytus, *Ref.* VIII.12-14).

59. *Der Ursprung der Geistmetaphysik*, 249.

what encrusted and distorted, of philosophical concepts deriving from the Old Academy, and so is of great value in reconstructing the trajectory of the Platonic *Geistmetaphysik* from Plato to Plotinus.

Above all, the metaphysics of gnostic myths is not static, but dynamic, since it wishes to account for the rise of the present dualistic world-condition from its original pristine integrity. The move from original unity to derived multiplicity is generally conceived as the self-unfolding of a primal principle by a process of self-reflection, in which a thought emanates from and then objectivizes the primal source, producing the dyad of subject and object, the potential for multiplicity and indeed thinking (*νοῦς*) itself. From this, the Aeons take their rise as intelligent living beings, actualizations of the ideas of the divine primal thinking. The realm of Aeons thus corresponds to the Platonic transcendent realm of ideas.

Yet in these gnostic myths there is always a characteristic point where the orderly unfolding of the One into an intelligent manifold is shattered by a crisis in which the divine primal thinking becomes tragically alienated from its ground. In the Valentinian system, the drive of the Aeons to know or intelligize their source is channeled through the highest Aeon, the Son (Nous), who alone knows the greatness of the Father. In the system of the *Tripartite Tractate* (NHC I 76,2-12), the creative act of the Logos emanated from the Son, namely to make the nature of the Father known beyond the world of Aeons, is regarded as good. In most Valentinian sources a single female Aeon (Sophia) violates this restriction in a presumptuous attempt to know the father directly or to imitate his creative power. The willful act of this spiritual being is conceived as the origin of ignorance, and leads to the rise of passions (repentance, grief, fear, perplexity, and puzzlement conceived as modes of ignorance) which become materialized as the ignorant demiurge (the psychic nature) and the four elements (the material nature) from which the visible world takes its rise. The three levels of the Valentinian cosmos, Ground (Bythos)-Pleroma-Kenoma (each separated from the other by a boundary called Horos), and the stage-by-stage development from unity to multiplicity reveal the nature of the Valentinian myth as a narrative of the vicissitudes of knowledge itself: thinking in potency (Bythos); thinking in actuality (the Aeons); thinking in its "falleness" (Sophia and the demiurge). Just as Sophia is separated from the product of her defective thinking and restored to the Pleroma, so also the fallen, estranged self-thinking

knowledge of the individual Gnostic is returned to its origin by his or her own act of knowing the myth. Much like Jonas, Krämer schematizes this movement:

At the beginning stands the unfolding of thinking out of the primal source, which by self-reflection brings itself forth and expresses itself in the thinking of the Pleroma, the original multiplicity. There follows the self-alienation of thinking into pathos, and finally its self-expression in hylomorphic corporeality. A final phase of the movement of the divine thought is completed in the return of thinking to its highest form.⁶⁰

This structure and movement is a mythological form of the Platonic-Academic “*οτοιχεῖον Metaphysik*” (metaphysics of elemental principles) and is inexplicable on the basis of purely gnostic (dualistic) premises alone. It shows that alongside the static three-level Middleplatonic metaphysics there existed a four-level metaphysics (the highest principle is beyond thinking), which led to the metaphysics of Plotinus. This four-level metaphysics is not a purely gnostic invention, since it has its roots in Plato’s oral teaching and in Speusippus. Later on it appears in Moderatus and Philo of Alexandria, Platonists whose systems were strongly influenced by Neopythagorean speculation, and in Origen, who is probably dependent on gnostic-Valentinian traditions. Although it was an adaptation of a prior Platonic metaphysical system that was shared by Gnostics and many others, Krämer concludes that Plotinus’ metaphysics is not gnostic, since the gnostic god is a primal “subject,” while Plotinus’ god is prior to subject and object.

In 1975 there appeared the important monograph of Christoph Elsas on Gnostic and Neoplatonic world rejection in the school of Plotinus,⁶¹ which seeks to build on the previous work of Carl Schmidt⁶² in determining the doctrine and identity of the Gnostics opposed by Plotinus in his *Großschrift* that originally comprised *Enneads* III, 8; V, 8; V, 5 and II, 9 (chronologically, tractates, 30-33).⁶³ On the basis of a lengthy

60. *Der Ursprung der Geistmetaphysik*, 259.

61. C. ELSAS, *Neuplatonische und gnostische Welt ablehnung in der Schule Plotins*. (Religionsgeschichtliche Versuche und Vorarbeiten 34; Berlin: W. de Gruyter, 1975).

62. *Plotins' Stellung zum Gnosticismus und Kirchlichen Christentums* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 20; Leipzig: J. C. Hinrichs, 1901).

63. Originally recognized as a complete, integral composition by R. HARDER, “Ein neue Schrift Plotins,” *Hermes* 71 (1936), 1-10.

analysis, Elsas isolates some 140 citations from this composition—originally constituting, according to R. Harder, a four-hour oral refutation—representing the claims of Plotinus' gnostic opponents which Plotinus quoted or paraphrased and refuted in the course of these tractates.⁶⁴ These 140 citations are then rearranged by Elsas into a systematic presentation of the doctrine of Plotinus' gnostic opponents⁶⁵ beginning with a description of the human existential situation they presuppose ("Gegenwärtiges Sein"), and then developing the metaphysics on the basis of which these Gnostics depicted the pre-temporal nature of the universe ("Vorzeitiges Sein"), the subsequent fall into the realm of becoming upon the creation of this world and man's predicament in it ("Vorzeitiges Werden"), and finally the future deliverance from it ("Zukünftiges Werden") and the return to pre-temporal bliss ("Zukünftiges Sein"). These phases of the gnostic account of origins, fall and restoration are each treated on the basis of underlying dualities (e.g. divine and worldly, spiritual and corporeal, election and fallenness, spirit and matter, light and darkness, good and evil, being and becoming, unity and division, etc.; the resemblance to Jonas' categories and systematic presentation is intentional). Elsas supplements his systematic presentation of the doctrine of Plotinus' gnostic opponents elicited from Plotinus' refutation point-for-point with comparative material drawn from the teachings of various philosophers and gnostic documents; in particular from the doctrines of the *viri novi* of Arnobius' *Adversus nationes* (especially where these stand in tension with Porphyry), the *Hermetica* (especially *Poimandres*), Zosimus' *On the Letter Omega*, the Neoplatonists Amelius and Porphyry (before and after his association with Plotinus), the *Chaldaean Oracles*, the Middleplatonist/Neopythagorean Numenius, the Neopythagorean/gnostic (i.e., Valentinian/Ophite) inscriptions and frescoes of the Aurelean tombs near the Viale Manzoni, the heresiological reports on the Sethians, Naasenes, Barbelo-Gnostics, Ophites and Valentinians, the Bruce Codex, and such of the Nag Hammadi tractates as were available to Elsas.

64. "Die Entfaltung des plotinischen Denkens in der Pökmik der Schriften 30-33", *Neuplatonische und gnostische Weltablehnung*, 56-85.

65. "Systematisches Zuordnung der Zeugnisse über die Gegner Plotins," *ibid.* 86-237.

In Elsas' opinion, the Gnostics who appeared in Plotinus' circle are to be identified with the *viri novi* refuted by Arnobius.⁶⁶ This group of "reborn" Christian Gnostics is held to be responsible for the integration of the Middleplatonist/Neopythagorean metaphysics of Numenius and the *Chaldaean Oracles* with certain inherited gnostic traditions by means of a typically gnostic hermeneutic. In tractates 30-33 Plotinus criticizes principally the philosophical teachers on the basis of whose thought these Gnostics constructed their cosmological, ontological and mystical doctrine. The *viri novi* are called by Arnobius "followers of Mercury" (i.e. Hermetics); the term *viri novi* may suggest "renewed" or "reborn" and perhaps a connection with the Sethian "Allogeneis" mentioned by Porphyry (*Vita Plotini*, 16) and others; they are said to depend on Numenius and Cronius; their cosmology bears structural resemblance to that of the *Chaldaean Oracles*; and they sustain various connections with the Hellenistic Magi-traditions in general (such as reflected in Zosimus).⁶⁷ Although Porphyry suggests that the Gnostics around Plotinus are Christian, this Gnosticism is actually of a more pagan sort, basically Greek in origin.⁶⁸

The common metaphysical background of Plotinus' Gnostics, the *viri novi* and various other gnostic groups (Peratae, Docetae, etc.) is the philosophy of Numenius. The group most closely related to Gnosticism having the closest connection to Numenius is said to be the (only incipiently gnostic) Jewish Christian Elchasaites with their astrological teachings, interest in Jewish traditions, purification doctrines, asceticism, and presumed Pythagoreanism.⁶⁹ Such teachings are all present in the syncretistic Jewish-Persian culture of Numenius' homeland Syria, where also the *Chaldaean Oracles* may have been composed. Numenius de-

66. *Ibid.*, 42, 248, etc.

67. ELSAS often posits daring identifications (the *viri novi* are Plotinus' opponents, the gnostic prophet Nicotheos is none other than Elchasai), takes clear sides on disputed issues (the Middleplatonist Origen is to be distinguished from the Church Father Origen; the Chaldean Oracles depend on Numenius, not the reverse), and posits fascinating historical connections (e.g. in early 3rd century Rome, the Elchasaites bound traditions concerning their prophetic figures Marthana, Marsanes, Marsianos Marthus, Martiades [all derived from Syriac *mrđ*, "rebel"] and Nicotheos with the current Sethian-Archontic Gnosticism, influencing not only Mani, but also, at an earlier time, acquainting Numenius with gnosticizing Jewish traditions).

68. ELSAS, *op. cit.*, 243.

69. In fact Elsas identifies Elchasai with the Nicotheos mentioned by Zosimus, Porphyry, and the last tractate of the Bruce Codex.

veloped his metaphysics in dependence upon Alexandrian metaphysical speculation, perhaps Philo's in particular; this was also the base upon which the *Chaldaean Oracles* built their metaphysics, mediating them to gnostic groups in Rome near the time of Plotinus. Hence Numenius, though not himself a Gnostic, occupies a central role in the development of Gnosticism.

With early access to the entire Nag Hammadi Library, especially the tractates the *Three Steles of Seth*, *Marsanes*, *Zostrianos* and *Allogenes*, Elsas might have stressed the connection of Plotinus' Gnostics with Irenaeus' "Barbeloites" or Sethians rather than with the *viri novi* of Arnobius, about whom we know little enough already in comparison to the Sethians, who have left us extensive literature. According to Porphyry, the only demonstrably identifiable gnostic documents read in Plotinus' circle are Sethian: "apocalypses of Zoroaster and Zostrianos and Nicotheos and Allogenes and Messos and of other such figures" (Porphyry, *Vita Plotini*, 16) whose stance was attacked by Plotinus and whose doctrines were refuted at great length by Amelius and Porphyry himself in the period 244-269 CE. This does not mean that those proffering these treatises were Sethians or Barbeloites; only that they used Sethian traditions. It is not impossible that the opponents were Arnobius' *viri novi*, yet Elsas bases this claim mainly upon the assumption that Latin *viri novi* may render the Greek *ἄλλογενεῖς*⁷⁰ and upon the tenuous connection between the (probably Barbeloite or Sethian) figures of Nicotheos and Marsanes with Elchasaita teachers whose names later became the property of Sethian-Archontic Gnosticism.⁷¹ On the contrary, much more evidence supports the connection of the *viri novi* with Hermetic tradition.⁷² Perhaps the greatest weakness in the identification of the *viri novi* with Plotinus' Gnostics is that in Arnobius' report the former betray no acquaintance with the gnostic Sophia myth criticized by Plotinus at such length (*Ennead* II, 9.10,19-12,44), while the version closest to that presupposed by Plotinus is to be found in the Sethian-Barbeloite tractate *Zostrianos* (VIII 9,16-13,6; cf. also the parallelism of terms: *Paroikesis*, *Antitypoi*, *Metanoia* throughout *Zostrianos* with *En-*

70. ELSAS, *op. cit.*, 41; in fact, the term "Allogenes" probably derives from Seth's conception as "another seed" (*σπέρμα ἔτερον*) in the place of Cain, Gen 4:25.

71. *Ibid.*, 39.

72. *Ibid.*, 41-44.

nead II, 9.6,2 and "reflection of a reflection" with "image of an image" in *Ennead* II, 9.10,24-29).

Furthermore, while the metaphysics of Numenius may have influenced both those of Plotinus and his gnostic opponents, distinctive features of the metaphysics of the Sethian treatises read in Plotinus' circle do not invite his detailed refutation. They bear about as much resemblance to Numenius' metaphysics as to Plotinus' own, each displaying a considerable elaboration beyond Numenius. The doctrines criticized by Plotinus may not then, after all, provide evidence sufficient to identify his opponents with any precision. If anything, Sethian metaphysical doctrine is closer to that of the *Chaldaean Oracles* than to that of Numenius, to judge from the elaborate tripartitioning of the intellectual principle (i.e. the triadic structure of the Aeon of Barbelo) shared by these sources. Although Elsas, lacking the Nag Hammadi source material critical to his thesis, was unable at the time to draw the closest and most exact historical connection between the Gnostics and Plotinus' opponents, his remains the most compendious and thoroughgoing treatment of the relation between Gnosticism and the Platonic tradition currently available.

In 1977, John Dillon provided a brief treatment of Valentinian Gnosticism in his magisterial *The Middle Platonists*, in which, under the heading "Some Loose Ends," he treats gnostic metaphysics as an eddy current in the "underworld of Platonism." He expresses there the hope that his necessarily selective survey will "serve to indicate that the influence of the Platonic world-view penetrated very widely into the seething mass of sects and salvation-cults that sprang up within the Graeco-Roman world in the first two centuries A.D.":⁷³

All the systems that I have selected, the Valentinians, the *Poemandres*, and the *Oracles*, derive all existence, down even to Matter, from one Supreme Principle. They recognize also a distinction between this Supreme Principle and a Demiurge, the latter directly responsible for the creation of the world –though in Gnosticism proper the status of this entity is one of very doubtful honour. There is also recognized a pervasive female principle, responsible for multiplicity, differentiation, and the generation (and ultimate salvation or return) of all lower existence. The female principle tends to be split into two or three entities, arising at different levels. We have seen

73. J. M. DILLON, *The Middle Platonists. A Study of Platonism 80 B.C. to A.D. 220* (Ithaca, NY: Cornell University Press, 1977; rev. edition with a new afterword, 1996), 396.

such a figure manifesting itself in this way within Platonism as well. The theory of the nature of the soul, its descent into matter, its strategy of escape, and its destiny after death, is also close to that of Platonism. In addition, there are such pervasive images as that of Light against Darkness, the inexhaustible Fount of Being, and the wings of the Soul, which, if not derived from Platonism, are certainly shared in common with it. Platonism, therefore, in its 'Middle' development, stands out as at least one important influence in the formation of these systems.

Although, for want of space, Dillon has necessarily had to restrict his account of this common sharing between Gnosticism and Platonism to the Valentinian and Hermetic schools, he nevertheless leaves one with the impression that this sharing was only unidirectional, with the Gnostics as the receivers and the Platonists as the suppliers. We shall shortly see, however, that that is not the whole story.

In 1978, A. H. Armstrong contributed a major article on "Gnosis and Greek Philosophy" to the Jonas *Festschrift*.⁷⁴ While he considers philosophy to be a more or less public phenomenon in which the divine reveals itself in an essentially good and divinely ordained cosmos through our divinely-given reason, Gnosis is for him a fundamentally private and esoteric revelation which explains the evil of the cosmos, its anti-divine origin and the saving knowledge necessary to escape to another far-off world of light presided over by the true but alien supreme deity. In this sense, the cosmically optimistic revelations of the *Hermetica* differ from typical Greek philosophy only in their rather esoteric character. Much more problematical is the relationship between philosophy and those gnostic revelations that are based on the notion of a pre-cosmic fault and a fall of being from the world of light leading to the creation of a prison-like world made by a stupid and inferior creator. In the Platonic-Pythagorean view, the world is always an ordered place, ruled by good gods not responsible for the evil which it contains; the cause of that evil is as necessary to the existence of the whole as is the cause of good things. The principle opposed to the good is that of indefinite multiplicity, whose inability to submit completely to the formal and ordering power of the good principle appears in the sublunar material world as intractable, irrational, and disorderly, while in the realms above the moon there is no evil at all, since the principle of multiplicity

74. A. H. ARMSTRONG, "Gnosis and Greek Philosophy," in *Gnosis: Festschrift für Hans Jonas*, ed. B. Aland (Göttingen: Vandenhoeck & Ruprecht, 1978), 87-124.

there fully submits to the ordering cause. The Gnostic, on the other hand, is said to regard even the heavenly realm as ruled by evil. In the later Neoplatonists, this principle of multiplicity is no longer a principle of evil, but instead becomes on every level an expression of the divine infinity proceeding from the ultimate Good; rather than a positive principle of evil, there is only the relative absence of the Good. Throughout, the presence of divinely originated human souls on earth was felt to be an embarrassing problem for Pythagoreans and Platonists, whose explanations for their presence varied between the old Pythagorean-Orphic idea of a pre-natal sin and an attendant fall into the cycle of birth and death (as in Empedocles), and the idea that souls, with their divine nature, are sent down by higher divine powers to help them in their divine work here below (as claimed by Iamblichus and the commentaries of Proclus).⁷⁵

Although Gnostics certainly adapted Greek philosophy, for Armstrong they manifest a distinct way of feeling and thinking about God, man and the world that has little in common with Greek philosophers. Their use of Greek philosophy is not genuine, as is that of participants in the philosophical tradition, but "extraneous and mostly superficial," except insofar as they shared with certain philosophers a tendency to attribute evil to an originally passive and negative principle of evil rather than to an intentional and proactive one. However, some second-century Greek philosophers, such as Plutarch in his *On Isis and Osiris* (368D-371B), seem to have been influenced by an Iranian conflict dualism in positing the presence of an active principle of evil (Seth-Typhon) in the heavens able to cause irrational events like eclipses. Plutarch sharply distinguishes this principle from the passive, feminine principle of Matter (Isis) who lovingly submits to the good demiurge Osiris, the supreme principle of form and order. A similar conflict dualism is also present in Atticus, who with Plutarch could base the theory of a pre-existent, independent and evil soul as the source of irrational disturbances on a popular exegesis of Plato's late speculations on the source of evil in *Laws* 896E-897D and the doctrine of the receptacle in *Timaeus* 52-53. A similar doctrine of an evil soul in matter is espoused by Numenius, who also believed humans possessed two souls, one good and

75. Iamblichus, *De anima*, apud Stobaeus, *Anthologium*, I.49.39,44-53 [1.378-79 Wachsmuth]; Proclus, *In Platonis Timaeum commentaria* III.277,31-279,2 and *In Platonis Alcibiadem I commentaria* 32.9-34.10.

one evil. Perhaps one finds also in Numenius an instance of gnostic influence on a Platonic philosopher, in his notion of a demiurge who alternates between contemplation of the suprajacent divine mind and the unification of form and matter below, but, forgetting himself in his concern with matter, becomes split into a second and third God whose lower aspect falls towards the heavenly spheres. Armstrong suspects that Numenius' doctrines of the two souls in man, of the presence of evil in the heavens, and of a split, distracted demiurge forgetful of himself may owe something to a combination of heterodox Jewish dualistic ideas tinged with gnostic influence. Nevertheless, these second-century thinkers, for whom the value of the material world lies near the lower end of the scale of valuation, hold this cosmos to be beautiful; its creator cannot be the despicable, arrogant, inferior being found in certain gnostic myths.

We have seen that according to Jonas, these later Platonic systems, including that of Plotinus, are akin to and are to be understood in terms of contemporary gnostic systems. They are to be regarded as part of a general pattern of speculation preeminently expressed and developed in Gnosticism. Even though some of these Platonists, especially Plotinus, opposed Gnosticism, especially its elitism and its excessive devaluation of the created order, the structure of their thought betrays their true, even if unconscious commonality with gnostic thought. If, with Jonas, one understands the Neoplatonic system-building tendency to have originated in gnostic circles (especially of the Syrian-Egyptian branch), then, even taking into account differences of attitude, mood and expression, one can call later Platonism a form of gnostic thought. Armstrong dissociates himself from this view. He rejects the notion of a general spirit or characteristic of the thought of late antiquity which expresses itself equally in Gnosticism, Alexandrian patristic authors, and late antique philosophy.

Armstrong also recalls Jonas' characterization of the peculiar position of the Soul in Plotinus' thought: while the status of each level of being save that of the One is defined by its relation to the next higher level, the universal Soul stands out by being directed also to that which is lower than itself, and so, as its individuated expression, the human soul must choose to orient itself either to the lower or to the higher realms. This burden of choice with its potential for ambiguity, ambivalence, and sense of faultedness interrupts and causes a potentially tragic fissure in

an otherwise strictly deductive metaphysics. Armstrong counters this with the observation that, for Plotinus, the embodiment of the soul in human bodies is a good and necessary part of the self-diffusion of the Good throughout the universe to the last and lowest limits of possible existence; the Logos of man in the intelligible world must include both body and soul. Indeed, much to the consternation of later Neoplatonists, Plotinus held that the higher aspect of the individual soul remains permanently within the realm of Intellect, while only its formative principle (its Logos) enters into the human psycho-physical complex which can be said to behave with audacity ($\tauόλμα$), falling farther than necessary into the material world in self-centered forgetfulness. In the case of the cosmic Soul, not all of it, but only a "part" or "power" of it has an independent nature that wants to be "on its own" by thinking its mental objects in succession and not all at once (as in the case of the Intellect); it turns from noetic rest to successional discursive reasoning, thus "temporalizing" itself and enslaving the material world to time (*Ennead* II, 7.11,1-31). While Jonas considers this turn of events typical of gnostic mythical dramas of the tragic fall of the soul, Armstrong finds it merely to be a legitimate Platonic principle that soul-movement must precede body-movement, thus accounting for the temporality of this world which is the best possible image of the intelligible world. Plotinus was no Gnostic; as the conclusion of his second *Ennead* shows, he was in fact an opponent of Gnosticism, and, together with the anti-gnostic elements in orthodox Christianity, helped to ensure the ultimate defeat of the gnostic way of thinking and feeling about this world as a serious option for our culture.

Armstrong would therefore deny to Gnostics any genuine participation in the development and employment of Platonic philosophy, and perhaps also any genuine influence thereupon. But as we shall see, such a position becomes difficult to maintain in the case of certain gnostic treatises whose metaphysical doctrines evince not only a deep and penetrating, but also an innovative, involvement in the Platonic philosophical enterprise.

D. The Gnostic Synthesis of Judaic and Platonic Conceptuality

The contribution of Judaism to the formation of gnostic mythology has by now been well established by scholars like G. Quispel, G. W. Mac-

Rae, B. A. Pearson, A. F. Segal, J. E. Fossum and G. G. Stroumsa.⁷⁶ All emphasize the role of an inner-Jewish exegesis of problematic biblical passages, mainly those containing highly anthropomorphic depictions of God which might be taken to call into question God's ultimate goodness, transcendence and omnipotence. Such concerns led to the development of ideas concerning intermediating angelic powers active in the cosmos and even responsible for its creation. According to Stroumsa, the gnostic concern was not so much an attempt to preserve God's transcendence, but an obsession with the problem of evil and its source. Like various Jewish thinkers, they posited a hierarchical duality between God and a subordinate demiurgical angel, but the Gnostics radicalized this duality by demonizing the demiurge and actually identifying him with Satan.

Recently I. P. Culianu⁷⁷ sought to emphasize the foundational contribution of both Jewish and Platonic thinkers to gnostic thought by examining a limited set of exegetical or interpretive transformations they applied to the two foundational protological texts of the Graeco-Roman world, the book of Genesis and Plato's *Timaeus*, in an effort to reconcile

76. G. W. MACRAE, "The Jewish Background of the Gnostic Sophia Myth," *Nova Testamentum* 12 (1970), 86-101; B. A. PEARSON, "Friedländer Revisited: Alexandrian Judaism and Gnostic Origins," *Studia Philonica* 2 (1973), 23-31; IDEM, "Jewish Haggadic Traditions in the Testimony of Truth from NH (IX.3)," in *Ex Orbe Religionum: Studia Geo Widengren oblatu*, ed. J. Bergmann, K. Drynjeff, and H. Ringgren (Leiden: E. J. Brill, 1973), vol. 1, 457-470; IDEM, "Biblical Exegesis in Gnostic Literature," in *Armenian and Biblical Studies*, ed. M. Stone (Jerusalem, 1976), 70-80; IDEM, "Gnostic Interpretation of the Old Testament in the Testimony of Truth," *Harvard Theological Review* 73 (1980), 311-319; IDEM, "The Problem of 'Jewish Gnostic' Literature," in *Nag Hammadi, Gnosticism and the New Testament*, ed. C. W. Hedrick and R. Hodgson (Peabody, MA: Hendrickson, 1986), 15-36; A. F. SEGAL, *Two Powers in Heaven: Early Rabbinic Reports about Christianity and Gnosticism* (Studies in Judaism in late antiquity 25; Leiden: E. J. Brill, 1977); G. E. FOSSUM, *The Name of God and the Angel of the Lord: Samaritan and Jewish Concepts of Intermediation and the Origin of Gnosticism* (Wissenschaftliche Untersuchungen zum Neuen Testament 36; Tübingen: Mohr/Siebeck, 1985); IDEM, "Gen 1,26 and 2,7 in Judaism, Samaritanism, and Gnosticism," *Journal for the Study of Judaism* 16 (1985), 202-239; IDEM, "The Origin of the Gnostic Concept of the Demiurge," *Ephemerides Theologicae Lovanienses* 61 (1985), 145-152; and G. A. G. STROUMSA, *Another Seed: Studies in Gnostic Mythology* (Nag Hammadi Studies 24; Leiden: E. J. Brill, 1984).

77. I. P. CULIANU, *The Tree of Gnosis: Gnostic Mythology from Early Christianity to Modern Nihilism*, (Engl. trans. H. S. Weiser, San Francisco: HarperSanFrancisco, 1990), 123-125.

fundamental incongruities in their respective accounts; the resultant interpretive strategies gave rise to the major gnostic myths. Borrowing H. Bloom's⁷⁸ characterization of gnostic exegesis as a form of "misprision" ("mis-taking" or "creative misunderstanding"), he observes: "Indeed, Gnosticism is Platonic hermeneutics so suspicious of tradition that it is willing to break through the borders of tradition, any tradition, including its own. Conversely, regarded through the eyes of tradition, any tradition, it appears as 'misprision'." Again: "Gnostic exegesis of Genesis admits a definition strikingly similar to Philonic exegesis: It is an interpretation of a Jewish text according to a set of rules derived from Platonism."

Thus, whereas Philo of Alexandria identified the Biblical creator God with the supreme Monad presiding over the transcendent world of ideas, the Gnostics identified that God with the demiurge of Plato's *Timaeus*, who consults a divine paradigm beyond him as the model for his creation. The result of this is the supposition that there must be a God presiding over the ideal realm who is superior to the God of Genesis. In addition, the biblical stress on the sole godhead of the creator, who continually asserts his sole supremacy, would cause Platonist exegetes to raise serious questions about a god who boasts in his supremacy (e.g., "I am a jealous God" in Dt 5:9 and "I am God and there is none other beside me" in Is 45:5-7, 18, 21; 46:9), but is known not to be supreme. The implication is that this demiurge is a faulty being, vainly boastful and ignorant of the God beyond him. As the link between this supreme God and the demoted creator, the Gnostics posit an intermediate Sophia/Logos figure, who may exist in several manifestations ranging from the supreme Mother, God's consort or First Thought, to the actual mother of the demiurge. While Platonists could well identify the creator of Genesis with the creative Logos, the Gnostics, attending to the contradiction between a Sophia/Logos who is aware of being subordinated to a higher deity and a demiurge who brags about being unique, would conclude that the Sophia/Logos must be a third entity.

These three beings, God, Sophia/Logos and Demiurge, would be connected in such a way as to maintain God's inculpability for the faults of this world and allow for the demiurge's ignorance of what is beyond him. Culpability must be assigned to the demiurge, yet the demiurge

78. H. BLOOM, *Kabbalah and Criticism* (New York: Continuum, 1983), esp. 62.

must also maintain an essential relation to the Platonic creative instrumentality of Sophia/Logos: thus the demiurge is indeed produced from the Sophia/Logos figure, but this production turns out to be an unwanted mistake. In turn, Sophia/Logos becomes an ambiguous figure, both giving rise to the creator of a world which was not intended to be as it is, and, at the same time, being the source of the divine substance that takes up enforced residence in that world. This tragedy is said to be due to a misdirected eroticism or curiosity or inexperience or a downward direction of attention. Both this ambiguity in the Sophia/Logos figure and the ignorance of the demiurge seem to be the fundamental point of the Gnostics' departure from the general Platonist view of the cosmos as the necessary expression of the fullness of the world of ideas implemented without jealousy by a demiurge who is cognizant of the transcendent realm beyond him. Yet this same Sophia/Logos—in various guises—is able to rectify much of its mistaken creative activity by acting also as the instrument that appears in the world—again in various guises—for the salvation of the divine element that was taken from her and enclosed in the lower world by her demiurgical offspring.

It thus appears that Platonism, defined especially by the *Timaeus*, constitutes the basic framework for gnostic solutions to the exegetical enigmas of the Genesis text. While the Valentinian creator is expressly equated with Plato's demiurge, Sethian texts do not actually call their world creator, Yaldabaoth, "demiurge," a phenomenon apparently unnoticed by Culianu.⁷⁹ Moreover, whereas the demiurge of the *Timaeus* is confronted with unformed, chaotic matter and reduces it to order in accord with an eternal paradigm, the Sethian Archon, himself amorphous and chaotic, is no true demiurge. As the aborted son of Sophia, his character is essentially devoid of form and order. Even though he copies an image of the eternal aeonic paradigm, he cannot directly see it; he knows nothing of the world beyond him, and thus produces a chaotic copy with more similarity to his own being than to the image he copies. And his ability to copy what he does is due not to his ungrudging intelligence, but to the power he stole from his mother Sophia, by which an unintended element of perfection has nevertheless come to dwell in his creation (an element that, once incorporated into Adam, will prove to be

79. On this, see E. THOMASSEN, "The Platonic and the Gnostic 'Demiurge,'" in *Apocryphon Severini, presented to Søren Giversen*, ed. P Bilde et al. (Aarhus: Aarhus University Press, 1993), 226-243.

Yaldabaoth's own undoing). To be sure, the overall scheme resembles that of the *Timaeus*, yet it is more a parody of it than a direct implementation. This may constitute yet another gnostic "creative misprision," in this case, of the very Platonic exegetical framework borrowed from the *Timaeus* and applied to the solutions of the biblical protological enigmas. In gnostic thought, perhaps there is an analogy between the gnostic use of the two protological texts: just as the Jewish creator God is subordinated to an even higher supreme deity, so also the demiurge of the *Timaeus* is interpreted in terms of his lower subordinates, the "younger gods" to whom the demiurge assigns the task of combining the rational soul substance created by him with the lower spirited and appetitive parts of the soul, and incarnating this mixture into the mortal bodies of humans. In this way, the figure that in each tradition is responsible for the creation of humans is demoted from its place in the original narrative as a way of explaining the origin of a human condition perceived as defective.

It also seems that the structuring of the transcendent world in many gnostic texts is based on a creative reading of the text of Genesis in the light of the Platonic doctrine of models and copies. In the gnostic view, as in that of a Hellenistic Jew like Philo of Alexandria, the protology of Genesis occurs on two planes, the heavenly (the creation according to Gen 1:1-2:3) and earthly (the creation according to Gen 2:4 ff.). The first creation story tells of the creation of an intelligible world whose contents form the prototypes for the creation of its perceptible counterpart in the second account. For the Gnostics, there are two creative deities, the supreme deity who spontaneously gives rise to the divine heavenly world, and his lowly counterpart, the Archon who aggressively creates the psychic and material world as a copy of the heavenly one. Likewise, in gnostic sources, one can find two Sophia/Logos figures, the Mother on high, the First Thought and instrument of the supreme deity active in the world as the Logos (as in the Sethian *Trimorphic Protopennoia*), and the lower mother, usually called Sophia, who mistakenly gives birth to the lower creator, the Archon.⁸⁰

80. In the Sethian interpretation of Gen 2:4 ff., one can postulate two son figures, the heavenly Adam of Genesis 1 (called Adamas or Pigeradamas or Autogenes) and his earthly copy, the Adam of the garden, shaped by the Archon. One can further discern two more mother figures, a heavenly Eve, called Zoe or the Epinoia of light, and the earthly Eve produced from Adam's side by the Archon, as well as two more

E. Rethinking the Relationship between Gnosticism and Platonism: A Caveat

The evidence for the role of Platonism in the shaping of so many instances of gnostic myth is indeed impressive, if not overwhelming. There are, however, serious debates about how one should evaluate the precise relationship between Platonism in general and Valentinian, "Sethian," or other such mythological systems. These debates generally turn on such issues as whether Platonic philosophy itself could be imagined as the ultimate source of such mythologies, or the extent to which these mythologies are fundamentally different in mood, method, and presupposition from "true philosophy." The preceding survey demonstrates the extreme reticence of most historians of Platonic philosophy as well as its ancient practitioners to admit the composers and users of such gnostic texts into the camp of genuine Platonists. The most often-cited reasons for this exclusion are based on the way many gnostic texts maintain a more or less sharp distinction between the supreme deity and the creator of the physical world, a form of dualism that suggests a negative or "anticosmic" stance toward the created order. While a few texts trace such a dualistic antagonism back to the very roots of being, others portray one or more demiurgical figures that are portrayed as evil from the beginning of their activity, others feature evil or inferior demiurges who declined or devolved from an original monistic perfection, and yet others entertain originally good demiurgical figures who later revolted. It is of course not only this feature that tends to exclude these texts from the corpus of Platonic literature; indeed, one often suspects that an even more basic reason is the rather floridly depicted, densely-populated divine world portrayed in them, which seems to constitute a kind of

sons, a heavenly Seth ("the great Seth"), whose earthly image was born as the son of the earthly Adam and Eve once they had been enlightened by the Mother on high. In fact, Gen 1:26 ("let us create Adam in our image, according to our likeness") could be construed to mean that: 1) on the transcendent plane, the high deity must be the absolute Human ("Man"); his offspring, the heavenly Adamas, would be the Son of Man, and Adamas' son Seth would be "the son of the Son of Man" (as in *Eugnostos the Blessed*) or the like; and 2) on the earthly plane the plural "we" refers to the archontic fashioners of Adam's body. Finally, the Platonic tradition may have been a likely source for the "Father, Mother and Child" nomenclature applied to the Sethian heavenly trinity, for in *Timaeus* 50D Plato explicitly compares his three ultimate ontological principles, the forms, the receptacle or nurse of becoming, and the images of the forms constituting the phenomenal world to such a "family triad."

"unnecessary multiplication of hypostases." Because most of the texts from Nag Hammadi and related sources are Christian or contain some Christian elements, the polytheistic-sounding mythology that is so often encountered in them is likely to seem more bizarre and "out of place" to the modern reader, more "deviant" than it would have seemed to most persons from the world of Graeco-Roman antiquity, where some form of polytheism was taken for granted. But rather than concluding that these texts are untrue to genuine Platonism or are simply "anti-Platonic," one might just as well conclude that they rather express a true dedication to Platonism, and an attempt to further its influence on the culture at large. In other words, as Michael Williams has recently pointed out,⁸¹ "the mythologizing in such texts probably constituted for many a part of an overall attempt to alleviate cultural distance or tension between traditions and widely accepted patterns of symbolism and thought that were dominantly authoritative in their world," for example, to bring Platonic philosophy more into line with Jewish or Christian tradition, or vice-versa. That is, they were attempting, often in very different ways, to reduce the distance between on the one hand elements of the inherited Jewish and/or Jesus-movement traditions, and on the other hand key presuppositions from the wider culture, including Platonic philosophy.

Throughout the preceding—and many other—treatments of the relationship between Platonism and Gnosticism, one notes the appearance of various clichés that have come to be almost routinely invoked at any mention of "gnosticism," such as "proletarian Platonism," "the underworld of Platonism," "inverse—" or "protest-exegesis," "anticomism," "antisomatism," and so on. But as Williams⁸² points out, such terms

... are at best misleading caricatures and at worst completely unjustified as characterizations of the actual texts normally placed in the "gnostic" category. Such clichés have with time and repetition established themselves as deeply rooted generalizations about features to be expected in all "gnostic" sources, even though many of these supposedly characteristic features of "gnosticism" are, as we will see, not really so characteristic. Thus we are told that the main principle of gnostic hermeneutics is "inverse exegesis," the constant and systematic reversal of accepted interpretations of Scripture. Conditioned by this caricature, we are not looking to account for what, in the sources themselves, is in fact not at all a constant and system-

⁸¹ M. A. WILLIAMS, *Rethinking Gnosticism: An Argument for Dismantling a Dubious Category* (Princeton, NJ: Princeton University Press, 1996), 107.

⁸² *Ibid.*, 52-53.

atic reversal of accepted interpretations but an assortment of far more subtle hermeneutic programs. Or we are told that gnostics were "anticosmic" pessimists and completely isolated from the society they opposed. Set up with this expectation, we are unprepared to make any meaning out of the significant amount of evidence in these sources of persons who in reality often display a distinct optimism about their mission within society. Our battery of clichés tells us to expect that gnostics "hated their bodies," and we are therefore unprepared to assimilate the much subtler range of attitudes toward the body actually encountered in these sources. Or our labor-saving construct alerts us that gnostics will have little or no interest in virtue and the ethical improvement of the individual, and thus we are not ready to find texts that do reflect concern about avoiding sin and about making moral progress. We are set up to expect that gnostics will believe that an individual's nature and destiny are fixed at birth with salvation or destruction predetermined, and therefore we are not looking for those signals of provisionality that are actually present in text after text.

It will not be the purpose of this book to enlarge upon these important points, with which I am in strong agreement, but I set them forth here as caveats to be borne constantly in mind, especially when considering the extent to which gnostic authors were genuine partners in the Platonic philosophical enterprise, and may have indeed made important contributions thereto. My purpose is rather to examine the relationships and possible mutual influences between Platonism—especially Middle Platonism and Neoplatonism—and Gnosticism—especially of the "Sethian" variety—in greater detail and to identify instances of demonstrable connections between certain gnostic texts and well-known Platonic sources.

F. Platonizing Treatises in the Nag Hammadi Library

Before proceeding to the main topic of study, a few words are in order concerning the main source of the texts under consideration, namely the Coptic Gnostic Library from Nag Hammadi.⁸³ This library of thirteen

83. The basic bibliographical source for research on the Nag Hammadi Codices is D. M. SCHOLER, *Nag Hammadi Bibliography 1948-1969* (Nag Hammadi Studies 1; Leiden: E. J. Brill, 1971) and IDEM, *Nag Hammadi Bibliography 1970-1994* (Nag Hammadi and Manichaean Studies 1; Leiden: E. J. Brill, 1997); supplements published annually in *Novum Testamentum*. The Nag Hammadi Studies series of E. J. Brill contains the edited Coptic text, English translation, introduction and critical notes to all the Nag Hammadi Codices. The photographic facsimiles of the Codices are contained in *The Facsimile Edition of the Nag Hammadi Codices*, 11 vols., Leiden: E. J. Brill, 1973-1984, sponsored by the Arab Republic of Egypt and UNESCO.

papyrus codices written in Coptic was unearthed beneath the cliff of the Gebel et Tarif (overlooking the Nile near Nag Hammadi, Egypt) by one Muhammad Ali Es-Saman in December 1945.⁸⁴ Its original 1253 written pages (about 1153 survive) contained 53 original gnostic treatises (apocalypses, gospels, letters, sayings collections, systematic expositions of gnostic myths) of which 41 were previously unknown. While all the treatises contain concepts and motifs familiar also from later Platonism, certain treatises show themselves to be heavily influenced by late Platonic philosophy and some even to preoccupy themselves with it intentionally.

The first of the Nag Hammadi treatises interpreted in the light of later Platonism was the *Tripartite Tractate* (NHC I,5) in J. Zandee's monograph, *The Terminology of Plotinus and of Some Gnostic Writings, Mainly the Fourth Treatise of the Jung Codex* (Istanbul, 1961). This treatise is certainly Valentinian, probably belonging to the "western" branch of Valentinianism, and possibly the work of Heracleon, portions of whose Valentinian commentary on the Gospel of John are preserved by Origen.⁸⁵ Krämer's argument for the Platonic and Neopythagorean influence on Valentinianism has been described above. Zandee shows that the terminology and structure of thought found in the *Tripartite Tractate* (as well as in the *Apocryphon of John* and certain *Hermetica*) conform closely with that of Plotinus, particularly in his earlier writings which show very little hostility to Gnosticism. According to Zandee, these points of agreement are to be explained by common dependence on Middleplatonism, especially as represented by Numenius of Apamea, whom H.-Ch. Puech and E. R. Dodds agree to be rather gnostic.⁸⁶ These

84. See J. M. ROBINSON, "The Discovery of the Nag Hammadi Codices," *The Biblical Archeologist* 42 (1979), 206-224; IDEM, "From Cliff to Cairo," in *Colloque international sur les textes de Nag Hammadi*. (Québec, 22-25 août 1978), ed. B. Barc (Bibliothèque copte de Nag Hammadi, section « Études » 1; Québec and Louvain: Éditions Peeters and Université Laval, 1981), 21-58, and most recently, IDEM, "Nag Hammadi: The First Fifty Years," in *The Nag Hammadi Library After Fifty Years. Proceedings of the 1995 Society of Biblical Literature Commemoration*, ed. J. D. Turner and A. McGuire (Nag Hammadi and Manichaean Studies 44. Leiden, New York, and Köln: E. J. Brill, 1997), 3-34.

85. See H.-Ch. PUECH and G. QUISPTEL, "Le quatrième écrit du Codex Jung," *Vigiliae Christianae* 9 (1955), 65-102.

86. H.-Ch. PUECH in E. R. Dodds, "Numenius and Ammonius" in *Les sources de Plotin* (Entretiens sur l'Antiquité classique V; Vandoeuvres-Genève: Fondation

observations are confirmed by the much more recent commentaries by E. Thomassen and H. Attridge.⁸⁷

In addition to other treatises, Codex VI (6 and 8) includes three Hermetic texts, the *Discourse on the Eighth and Ninth*, a partial Coptic version of the Latin apocalypse of *Asclepius*, and a Hermetic prayer previously known from the Papyrus Mimaut.⁸⁸ Since the monumental work of A.-J. Festugière,⁸⁹ the Platonic ambiance of the *Hermetica* needs little further comment, and these Nag Hammadi Hermetica offer no exception. Another point of obvious Platonic influence in the Nag Hammadi treatises is the preceding treatise in Codex VI, 5, which consists of a passage from Plato's *Republic* IX (588B-589B, on injustice) in a rather garbled Coptic translation.⁹⁰

Besides the Hermetic treatises and the Valentinian treatises in Codices I, II, and XI (I,2 [*The Gospel of Truth*], I,3 [*The Treatise on the Resurrection*], I,4 [*The Tripartite Tractate*]; II,3 [*The Gospel of Phillip*]; XI,1 [*The Interpretation of Knowledge*]; XI,2 [*A Valentinian Exposition*]), there remains a large block of treatises that are heavily influenced by Platonism. These tractates are related to the so-called "Barbeloite" gnostic system described by Irenaeus (*Adv. Haer.* I.29), now known under the rubric "Sethian Gnosticism," and they will form the principal subject of the following chapters.

Hardt, 1960), "Discussion," 38; DODDS in H.-Ch. Puech, "Plotin et les gnostiques": "Discussion," in *Les sources de Plotin*, 185.

87. E. THOMASSEN and L. PAINCHAUD, *Le Traité Tripartite* (Bibliothèque copte de Nag Hammadi, section « Textes », 19), Québec and Louvain: Éditions Peeters and Université Laval, 1989; H. ATTRIDGE and E. PAGELS, in *Nag Hammadi Codex I (The Jung Codex): Introductions, Texts Translations, Indices*, ed. H. Attridge (Nag Hammadi Studies 23 & 24), Leiden: E. J. Brill, 1985.

88. Critical editions in *Nag Hammadi Codices V, 2-5 and VI with Papyrus Berolinensis 8502, 1 and 4*, ed. D. M. PARROTT (Nag Hammadi Studies 11), Leiden: E. J. Brill, 1979 and in J.-P. MAHÉ, *Hermès en Haute-Égypte*. Vol. I (1978). *Les textes hermétiques de Nag Hammadi et leurs parallèles grecs et latins*. Vol. II (1982). *Le Fragment du Discours parfait et les Définitions hermétiques arméniennes* (NH VI, 8.8a) (Bibliothèque copte de Nag Hammadi, section « Textes » 3 and 7, Québec and Louvain-Paris: Presses de l'Université Laval and Éditions Peeters, 1978, 1982).

89. *La révélation d'Hermès Trismégiste*. I. *L'astrologie et les sciences occultes* (1949); II. *Le Dieu cosmique* (1949); III. *Les doctrines de l'âme* (1953); IV. *Le Dieu inconnu et la gnose* (1954). (Études bibliques. Paris: J. Gabalda/Librairie Lecoffre, 1949-1954).

90. Edited in PARROTT, *op. cit.*, n. 88 above.

PART ONE SETHIAN GNOSTICISM

CHAPTER TWO

THE LITERATURE OF GNOSTIC SETHIANISM

I. THE SETHIANS

Since the relationship of Sethian Gnosticism to Platonism will be the primary focus of this book, and since Sethian Gnosticism is the less familiar of these two movements, it will be necessary to begin with a survey of the Gnostic literature on the basis of which Sethian Gnosticism has been delineated.

The more than fifty original treatises contain no less than eleven treatises that fit the designation "Sethian Gnostic." They reveal the existence of a hitherto unknown religious competitor of early Christianity that had its own roots in second temple Judaism. Sethian Gnosticism is now the earliest form of Gnosticism for which we possess a great deal of textual evidence. It appears to antedate and form a partial source for another equally well-documented form of Gnosticism, the Christian school of Valentinus (120-160 CE) and his followers. It had its roots in a form of Jewish speculation on the figure and function of Sophia, figure of the divine Wisdom featured in the Hebrew Bible. In the hands of Sethian Gnostics, the biblical functions of Sophia as creator, nourisher, and enlightener of the world were distributed among a hierarchy of feminine principles: an exalted divine Mother called Barbelo, the First Thought ("Protennoia," "Pronoia") of the supreme deity (the "Invisible Spirit") who is ultimate savior and enlightener, a lower Sophia responsible for both the creation of the physical world and the incarnation of portions of the supreme Mother's divine essence into human bodies, and the figure of the spiritual Eve ("Epinoia") who appears on the earthly plane to alert humankind ("Adam") to its true filiation with the divine First Thought. Salvation was achieved by the Mother's reintegration of her own dissipated essence into its original unity.

It must be stated at the start, however, that we have no record of any group, Gnostic or otherwise, who called themselves "Sethians," even though this convenient designation was used by the Church Fathers who

opposed this form of Gnosticism.¹ Instead, one finds that the composers and readers of this literature referred to themselves as “those who are worthy” (*passim*), “the great generation,” “strangers” (in the *Apocalypse of Adam*), “the immovable, incorruptible race” (in *The Gospel of the Egyptians*), “the seed of Seth” (in *The Apocryphon of John*), “the living and unshakable race” (in *The Three Steles of Seth*), “the children of Seth” (in *Melchizedek*), or “the holy seed of Seth” (in *Zostrianos*). The terms “generation,” “race,” “seed” and “strangers” are all plays on the tradition of Seth’s status as Adam’s true image and as “another seed” (σπέρμα ἔτερον) in Gen 4:25 & 5:3:²

And Adam knew his wife again, and she bore a son and called his name Seth, for she said: “God has appointed for me another seed instead of Abel, for Cain slew him” (Gen 4:25 RSV).

וַיְהִי אָדָם עוֹד אֶחָד אֲשֶׁר וְתַלְךְ בֵּן נִתְקַרְאָ אֶת-שְׁמוֹ שֵׁת כִּי
שְׁתִילֵי אֱלֹהִים זָרָע אֶחָד פָּתַח חַבֵּל כִּי בְּרָנוּ קַיְן:

Ἐγώ δὲ Αδάμ Ευαν τὴν γνωῖκα αὐτοῦ, καὶ συλλαβὼνσα ἔτεκεν υἱὸν καὶ
ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Σηθ λέγουσα' Εξανέστησεν γάρ μοι ὁ Θεὸς
σπέρμα ἔτερον ἀντὶ Αβελ, διν, ἀπέκτεινεν Καίν.

When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth (Gen 5:3 RSV).

וַיְהִי אָדָם שְׁלֹשִׁים וּמִנָּה נִוְלָד בָּרוּחוֹ בְּצַלְמוֹ נִיקְרָא
אֶת-שְׁמוֹ שֵׁת:

1. E.g. Irenaeus (*Adv. Haer.* I.30), <Hippolytus> (in Pseudo-Tertullian, *Adversus omnes haereses* 8) and Epiphanius (*Panarion* 39).

2. See A. F. J. KLIN, *Seth in Jewish Christian and Gnostic Literature* (Supplements to Novum Testamentum 46, Leiden: E. J. Brill, 1977), *passim*; M. E. STONE, “Report on Seth Traditions in the Armenian Adam Books,” in *The Rediscovery of Gnosticism: Proceedings of the International Conference on Gnosticism at Yale, March 28-31, 1978*. Vol. II: *Sethian Gnosticism*, ed. B. Layton (Supplements to *Numen*, 41; Leiden: E. J. Brill, 1981) (hereafter cited as *Rediscovery* 2), 459-471; B. A. PEARSON, “The Figure of Seth in Gnostic Literature,” in *Rediscovery* 2,472; G. A. G. STROUMSA, *Another Seed: Studies in Gnostic Mythology* (Nag Hammadi Studies 24, Leiden: E. J. Brill, 1984), 49-53, 73-80 (hereafter cited as *Another Seed*).

Ἐξησεν δὲ Αδαμ διακόσια καὶ τριάκοντα ἔτη καὶ ἐγένησον κατὰ τὴν ιδέαν αὐτοῦ καὶ κατὰ τὴν εἰκόνα αὐτοῦ καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Σηθ.

Seth’s status as bearer and transmitter (unlike Cain and Abel) of the authentic image of Adam, the original recipient of the image of God, was of great significance to original composers and users of this literature, whether or not they called themselves Sethians or “the seed of Seth.” The patristic opponents of these people gave them other designations, such as “Gnostics,” “Barbeloites,” “Sethians,” “Ophites,” “Archontics,” and others besides. The multiplicity of names that they applied to a group or several groups of their opponents suggests that these church fathers were unaware of their precise identity. It may be that they merely derived these designations—as the modern reader might do—from the contents of their writings; thus, if Barbelo is mentioned as a prominent figure in their literature, the group behind this literature could be called “Barbeloites.” Or, since the heresiologists objected to the doctrine of these writings, they perhaps even caricatured their opponents by applying to them versions of the many divine names found in their texts, as if to make them appear incredibly confused, sectarian, and hopelessly disunited—and thus heterodox and false—in contrast to the united and orthodox “Great Church.”³

In spite of doubts about the historical appropriateness of the name “Sethian,” we now proceed to survey a distinctive body of literature which contemporary scholarship identifies as “Sethian Gnostic” or “Gnostic Sethian,” and to assess the relationship of these literary documents to one another as a means of outlining the doctrine and history of this brand of Gnosticism.

3. See F. WISSE, “The Nag Hammadi Library and the Heresiologists,” *Vigiliae Christianae* 25 (1971), 205-223; *IDEA*, “The Sethians and the Nag Hammadi Library,” in *Society of Biblical Literature 1972 Seminar Papers* (ed. L. C. McGaughy; Missoula, MT: Scholar’s Press, 1972), 601-607; *IDEA*, “Stalking those Elusive Sethians,” in *Rediscovery* 2,563-576.

II. THE SETHIAN LITERATURE

Mainly following the lead of Hans-Martin Schenke of the Berliner Arbeitskreis für koptische-gnostische Schriften,⁴ current scholarship considers the following texts to be representative of Sethian Gnosticism:⁵

4. H.-M. SCHENKE, "Das sethianische System nach Nag-hammadi-Handschriften," *Studia Coptica* (ed. P. Nagel; Berliner Byzantinische Arbeiten 45; Berlin: Akademie Verlag, 1974), 165-173, and *IDEM*, "The Phenomenon and Significance of Gnostic Sethianism," in *Rediscovery* 2.588-616, hereafter cited as "Gnostic Sethianism."

5. I generally follow the English translations in W. FOERSTER, ed., *Gnosis: A Selection of Gnostic Texts*. Vol. 1, Patristic Evidence (English transl. ed. R. McL. Wilson; Oxford: Clarendon, 1972), and in *The Nag Hammadi Library in English*, ed. J. M. Robinson and M. W. Meyer (Leiden and San Francisco: E. J. Brill and Harper & Row, 1988). For critical editions, see the respective volumes of *The Coptic Gnostic Library*: Edited with English Translation, Introduction and Notes, Published under the auspices of the Institute for Antiquity and Christianity, general editor J. M. Robinson: *Nag Hammadi Codices III, 2 and IV, 2: The Gospel of the Egyptians*, ed. and trans. A. BÖHLIG and F. WISSE (*Nag Hammadi Studies* 4; Leiden: E. J. Brill, 1975); *The Apocalypse of Adam*, trans. G. W. MACRAE, in *Nag Hammadi Codices V, 2-5 and VI* ed. D. M. PARROTT (*Nag Hammadi Studies* 11; Leiden: E. J. Brill, 1979); *The Books of Jeu and the Untitled Text in the Bruce Codex*, ed. C. SCHMIDT, trans. V. MACDERMOT (*Nag Hammadi Studies* 13; Leiden: E. J. Brill, 1978); "Melchizedek," trans. B. A. Pearson and S. Giverson and "The Thought of Norea," trans. B. A. Pearson and S. GIVERSON and "Marsanes," trans. B. A. Pearson in *Nag Hammadi Codices IX and X*, ed. B. A. Pearson and S. Giverson (*Nag Hammadi Studies* 15; Leiden: E. J. Brill, 1981); *Allogenes*, trans. J. D. TURNER and O. WINTERMUTE and the *Trimorphic Protynnoia*, trans. J. D. TURNER in *Nag Hammadi Codices XI, XII and XIII*, ed. C. W. HEDRICK (*Nag Hammadi Studies* 28; Leiden: E. J. Brill, 1990); *Apocryphon of John: Synopsis of Nag Hammadi Codices II, I; III, I; and IV, I* with BG 8502.2, ed. M. WALDSTEIN and F. WISSE (Leiden, New York, and Köln: E. J. Brill, 1995); *The Hypostasis of the Archons*, trans. B. LAYTON in *Nag Hammadi Codex II 2-7, together with XIII, 2**, *Brit. Lib. Or.* 4926(I) and *P. Oxy.* 1, 654, 655. Vol. 2: *On the Origin of the World, Exegesis on the Soul, Book of Thomas, Indexes*, ed. B. Layton (*Nag Hammadi Studies* 21; Leiden: E. J. Brill, 1989); the *Three Steles of Seth*, trans. J. M. ROBINSON, in *The Nag Hammadi Library in English*, and trans. and introduced by J. GOEHRING in *Nag Hammadi Codex VII*, ed. B. A. Pearson (*Nag Hammadi and Manichaean Studies* 30; Leiden: E. J. Brill, 1996); *Zostrianos*, Engl. trans. J. D. TURNER in "Commentaire," in C. Barry, W.-P. Funk, P.-H. Poirier, J. D. Turner, *Zostrien* (NH VIII, 1) (Bibliothèque copte de Nag Hammadi, section Turner, *Textes* 24. Québec and Leuven-Paris: Presses de l'Université Laval and Éditions Peeters, 2000), 483-662; and my translation of *Marsanes* as used in J. D. TURNER, "Introduction," in W.-P. Funk, P.-H. Poirier, J. D. Turner, *Marsanès* (NH X, 1)

1. the report on the "Sethoitae" by Pseudo-Tertullian, *Adversus omnes haereses* 2 (based on Hippolytus' lost *Syntagma*);
2. the "Barbeloite" report of Irenaeus (*Adversus Haereses* I.29); perhaps also a digest of certain "others" (*alii*) in *Adversus Haereses* I.30 (identified as Sethian/Ophites by Theodoret, *Haereticarum fabularum compendium* 1.13);
3. the reports on the Sethians and Archontics by Epiphanius (*Panarion* 26; 39-40), Pseudo-Tertullian (*Adversus omnes haereses* 2) and Filastrius (*Diversarum hereseon liber* 3);
4. the untitled text from the Bruce Codex (Bruce, *Untitled*);
5. fourteen treatises from the Nag Hammadi Codices (NHC) and one from the Berlin Gnostic Codex (BG 8502):

The Apocryphon of John (Ap. John four copies in two versions:

short [BG 8502.2; NHC III,1]; long [NHC II,1; NHC IV,1]);

The Hypostasis of the Archons (Hyp. Arch.: NHC II,4);

The Holy Book of the Invisible Spirit, customarily named the *Gospel of the Egyptians* (Gos. Egypt.: NHC III,2; NHC IV,2);

The Apocalypse of Adam (Apoc. Adam: NHC V,5);

The Three Steles of Seth (Steles Seth: NHC VII,5);

Zostrianos (Zost.: VIII,1);

Marsanes (NHC X,1);

Melchizedek (Melch.: NHC IX,1);

The Thought of Norea (Norea: NHC IX,2);

Allogenes (NHC XI,3); and

The Trimorphic Protynnoia (Trim. Prot. NHC XIII,1).

A recent proposal to add another Nag Hammadi treatise to the Sethian corpus has been made recently by B. Layton, namely *The Thunder, Perfect Mind* (NHC VI,2), which he hypothesizes to be an offshoot (along with certain materials in the *Hypostasis of the Archons* and the untitled text dubbed *On the Origin of the World*, NHC II,5) of a certain *Gospel*

(Bibliothèque copte de Nag Hammadi, section « Textes » 27; Québec and Leuven-Paris: Presses de l'Université Laval and Éditions Peeters, 2000), 1-248.

of Eve cited by Epiphanius (*Panarion* 26.2.6).⁶ Although the untitled treatise from NHC II, *On the Origin of the World*, contains no distinctive Sethian mythologumena, and therefore should be excluded from membership in this group, it is nonetheless closely related to the *Hypostasis of the Archons*; indeed they both may stem from a common Sethian parent.⁷

Yet one more Nag Hammadi treatise might be added to the Sethian corpus, namely, the short piece consisting presently of two fragmentary papyrus leaves, *Hypsiphrone* (NHC XI,4), which narrates the descent of Hypsiphrone ("haughty, lofty one") from the "place of her virginity" during which she conversed with a being named Phainops, who is associated with a "fount of blood." To judge from the name "Hypsiphrone" ("high-minded one") one may have to do here with the Sethian figure of Eleleth, one of the traditional Sethian Four Luminaries, called "sagacity" or "wisdom" in the *Hypostasis of the Archons* II 93,8-97,21, and whose name might be derived from Aramaic, נָרִירְלָאֵל "God of the height," which might correspond to Greek ἡψιφρόνη.⁸ Even though it

6. "The Riddle of the Thunder (NHC VI,2)," in C. W. Hedrick and R. Hodgson, eds., *Nag Hammadi, Gnosticism and Early Christianity* (Peabody, MA: Hendrickson Publishers, 1986, 37-54); but cf. n. 76 below.

7. SCHENKE, "Gnostic Sethianism," *Rediscovery* 2.596-7.

8. In this connection, STROUMSA, *Another Seed*, 55 n.77, refers to 2 Enoch 18, where the size of the angelic "watchers" of Gen 6:1-4 who fathered the race of giants on mortal women is said to be "greater than that of giants." Cf. P.-H. POIRIER and M. TARDIEU, "Catégories du temps dans les écrits gnostiques non valentiniens," *Laval théologique et philosophique* 37 (1981), 3-13. The fount of blood may refer to the heavenly Adamas or heavenly archetype of Adam, described in *On the Origin of the World* (II 108,2-31) as the "enlightened bloody one" (based on the Hebrew pun on מַנְחָה, "man," and מַנְחָה, "blood"). In the *Gospel of the Egyptians* III 56,22-59,9, Eleleth is probably the one responsible for the emission of the "blood drop" enshrining the image of the heavenly Adam. In this case, Hypsiphrone would be the Illuminator Eleleth, who in some Sethian texts is regarded as the abode of Sophia and certain "repentant souls" and in others (*Trim. Prot., Gos. Egypt.*) is held responsible for the act usually ascribed to Sophia: that of producing the demiurge Yaldabaoth. Because of this ambiguity in Eleleth's character, the name Eleleth might also derive from לְוִילָת, which signifies the morning star (ἐωσφός) that in Is 14:12-15 ("I will ascend to heaven, above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.") lies at the origin of the myth of Lucifer's (ἐωσφός) fall. Eleleth/Hypsiphrone would also be responsible for the downward projection of Adamas, the image of God after whom the earthly Adam is modeled. In any case, Hypsiphrone is certainly a figure similar to that of the de-

bears no trace of the names of the other traditional Sethian divine beings, *Hypsiphrone* may in fact be very closely related to the other Sethian texts.⁹

III. COMMON SETHIAN DOCTRINES AND MYTHOLOGUMENA

In varying ways, these treatises display a number of recurrent features which Schenke considers to form a "system" of Sethian mythologumena. These are:

1. The self-understanding of the Gnostics that they are the pneumatic seed of Seth: the *Apocalypse of Adam*, *Gospel of the Egyptians*, *Apocryphon of John*, *Three Steles of Seth*, *Melchizedek*, *Zostrianos*.
2. Seth as the heavenly-earthly savior of his seed: the *Gospel of the Egyptians*, and perhaps under different names in *Allogenes*, *Marsanes*, *Zostrianos*, and the Illuminator of the *Apocalypse of Adam*.
3. The heavenly trinity of the Father (Invisible Spirit), Mother (Barbelo), and Son (Autogenes): the *Apocryphon of John*, *Trimorphic Protynnoia*, *Gospel of the Egyptians*, *Allogenes*, the *Three Steles of Seth*, *Zostrianos*, the *Thought of Norea*, perhaps *Marsanes*.
4. A division of the aeon of the Mother Barbelo into the triad of Kalyptos, Protophanes, Autogenes: the *Three Steles of Seth*, *Zostrianos*, *Allogenes*, *Marsanes*.
5. The Four Luminaries (φωστῆρες) of the Son Autogenes (Harmozel, Oroiael, Daveithai, and Eleleth), who constitute the dwelling places of the heavenly Adam, Seth, and the seed of Seth: the *Apocryphon of John*, *Hypostasis of the Archons*, *Gospel of the Egyptians*, *Zostrianos*, *Melchizedek*, *Trimorphic Protynnoia*.
6. The evil Demiurge Yaldabaoth who tried to destroy the seed of Seth: the *Apocryphon of John*, *Trimorphic Protynnoia*, *Hypostasis of the Archons*.

scending and restored Sophia. Phainops, "radiant-faced one," might then be a name for either the enlightened archetypal Adamas, or, since he seems to be distinguished from the "fount of blood," for the fiery angel Sabbaoth, the brother of the evil demiurge produced by the breath of Zōē, Pistis Sophia's daughter, in an effort to imprison the demiurge (the *Hypostasis of the Archons* 95,5-96,4).

9. See my "Hypsiphrone," in *The Anchor Bible Dictionary*, 5 vols., ed. D. N. Freedman (New York: Doubleday, 1992), 3.352-353.

7. The division of history into three ages and the appearance of the savior in each age: the *Apocryphon of John*, *Apocalypse of Adam*, *Gospel of the Egyptians*; the *Trimorphic Protynnoia*.
8. A special prayer: the *Three Steles of Seth* NHC VII 125,24-126,17; *Allogenes* XI 54,11-37; and *Zostrianos* VIII 51,24-52,8; 86,13-24; 88,9-25.
9. A specific deployment of negative theology: *Apocryphon of John* and *Allogenes*.
10. A specific philosophical terminology: the *Three Steles of Seth*, *Zostrianos*, *Allogenes*, *Marsanes*.
11. Obvious (secondary) Christianization: the *Apocryphon of John*, *Hypostasis of the Archons*, *Melchizedek*.
12. The presupposition of a triad or tetrad of "ministers" of the Four Luminaries: Gamaliel, Gabriel, Samblo, Abrasax (or the like): *Gospel of the Egyptians*, *Apocalypse of Adam*, *Zostrianos*, *Melchizedek*, *Marsanes*, *Trimorphic Protynnoia*, perhaps the *Thought of Norea*.
13. The designation (in Coptic) "Pigeradamas" for Adamas: *Apocryphon of John*, the *Three Steles of Seth*, *Zostrianos*, *Melchizedek*.

To this one should add:

14. The baptismal rite of the Five Seals: longer version of the *Apocryphon of John*, *Gospel of the Egyptians*, *Trimorphic Protynnoia*, (perhaps *Melchizedek*), which is related to an ascensional ritual in *Zostrianos*, *Allogenes*, the *Three Steles of Seth*, and *Marsanes*.

Of these treatises, the *Apocryphon of John* and the *Gospel of the Egyptians* both contain an extensive theogony and cosmogony. The *Apocryphon of John* and the *Hypostasis of the Archons* both contain an extensive anthropogony based on an interpretation of Genesis 1-9. The *Apocalypse of Adam* shares with the preceding a great interest in the connection between Adam, Eve and Seth, as well as upon the flood, yet does not follow the text of Genesis as closely as the others. The *Trimorphic Protynnoia* and the *Three Steles of Seth* share an obvious tripartite structure, yet the former presents the threefold descent of the divine First Thought Protynnoia/Barbelo, while the latter provides a group of readers with doxological prayers to assist in a visionary ascent through the upper three levels of the aeonic world. The same ascent pattern is pre-

sented by *Zostrianos* (interpreted as a series of transcendental baptisms) and *Allogenes*, with much more concentration on the ontological stratification of the transcendent world. The figure of Norea, wife-sister of Seth, is featured in the *Thought of Norea* and the second part of the *Hypostasis of the Archons*. A recitation of three salvific descents of the divine First Thought narrated in first person singular is featured in the *Trimorphic Protynnoia* and in the conclusion of the longer version of the *Apocryphon of John*. *Marsanes'* alphabetic speculation on the nature of the soul and its relation to the body is unique among the rest of the Sethian treatises, yet its first part clearly presents essentially the same inventory of the components of the divine realm as appear in *Zostrianos*, *Allogenes*, and the *Three Steles of Seth*. The farthest removed from the core interests of the Sethian group is *Melchizedek*, which is highly Christian in content, with only a thin Sethian veneer, consisting of a revelation by Gamaliel, a minister of one of the Four Luminaries and a baptismal invocation of the names of some of the major transcendental *dramatis personae* found in the other treatises.¹⁰

In terms of application to the lifeways of their hypothetical Sethian Gnostic users, it appears that some treatises may have been aids to some form of worship, whether individual or communal (especially the baptismal rite), while others were directed primarily toward indoctrination. Among the former, one might include those in which prayer predominates: the *Gospel of the Egyptians* (especially the conclusion), the *Three Steles of Seth*, the *Thought of Norea*, and perhaps *Melchizedek*. Among the more didactic treatises, certain sections of the dialogue between John and Jesus in the *Apocryphon of John* (a revelation dialogue) and between Norea and Eleleth in the *Hypostasis of the Archons* might lend themselves to group catechetical (ἐρωταποκρίσις or question/answer format) purposes. Although the content of the *Apocalypse of Adam* (a testament) differs greatly from that of *Zostrianos*, *Allogenes* (both are heavenly ascent apocalypses) and *Marsanes*, all four are didactic records of revelations received by figures of signal importance in Sethian tradition, namely Adam, and perhaps Marsanes, Allogenes (perhaps an *alter ego* of Seth), and Zostrianos (legendary grandfather of Zoroaster); even though these treatises contain instances of prayers and hymn-like pas-

10. Namely Barbelo, Doxomedon, the Light Oroiael (and probably Harmozel, Daveithe and Eleleth), the Man of Light Pigeradamas, and Mirocheirothes (cf. Meirothea).

sages, their use seems to be limited to a heavenly rather than earthly liturgy. The *Trimorphic Protynnoia* seems to have had a didactic (or possibly polemical) purpose, yet the hymnic quality of its first-person singular aretalogical sections and the sporadic presence of first person plural responses (XIII 36,33-37,3; 38,28-30; 42,19-25) suggests their use in an actual baptismal liturgy.

Most of the Sethian treatises present or presuppose a protology or myth of origins and a scheme of salvation that includes four basic topics: the *theogony*, or narrative genealogy of the divine beings; the *cosmogony*, or narrative of the production of the psycho-physical world of daily experience; the *anthropogony*, or narrative of the birth of the first human beings, including the origin of the evils that plague human existence; and the *soteriology*, or means by which humanity will be extricated from their defective situation in a faulted world and reunited with their ultimate point of origin in the divine world.

The manner in which these topics are presented suggests that Sethian Gnosticism seems to be a phenomenon that arose in close proximity with some form of Judaism. The treatises portray the divine world as if it were a great heavenly temple filled with a choir of spiritual beings (aeons) engaged in a heavenly liturgy directed to the praise of the supreme. As the supreme Invisible Spirit authorizes rank upon rank of aeonic beings to come into existence, from the moment of their creation onwards, they stand in attendance and render praise to their predecessors. What is more, several of the Sethian treatises include a selective reworking of important episodes from the early chapters of the book of Genesis. For the Sethians, the creator god in Genesis is an inferior being named Yaldabaoth, not the true supreme God praised by the aeons (the *Apocryphon of John*, the *Hypostasis of the Archons*, the *Trimorphic Protynnoia*). Moreover, the manner of his creative acts is portrayed as a direct parody of the demiurge, the creator god of Plato's *Timaeus*. As the one who presides directly over the created order, this Archon ("ruler") or Archigenitor ("creator"), is usually portrayed as having several of his own offspring as his henchmen ("archons," or "authorities") who function rather like the younger gods (*véoi θεοί*) of Plato's *Timaeus*, to whom the demiurge assigns the task of incarnating newly created human souls into human bodies. Some Sethian texts also regard the plurality in this family of "archons" as the explanation for the plural pronouns in such passages as Genesis 1:26 ("Let us make the human

being after our image"). Since the commandments from the chief archon do not really come "from on high" that is, from the true God, they need not, and usually must not, be obeyed. Once the first human being is created, the chief Archon commands him not to eat of the tree of knowledge ("of Gnosis"). To disobey this command and eat of this tree was viewed by the Sethians, as by most Gnostics, as a means of appropriating the saving knowledge ("Gnosis") of their divine origin rather than as a commission of sin (the *Apocryphon of John*, the *Hypostasis of the Archons*). For the Sethians, the Archon's expulsion of Adam and Eve from paradise was a pitiful and desperate act, motivated out of fear, frustration, and revenge, rather than a just punishment for disobedience. Thus, a principal feature of several Sethian protological texts is an interpretation of Jewish scripture that appears to challenge a "standard" reading of Genesis, but also had the merit of explaining certain of its puzzling features, such as the occurrence of plural pronouns for the supposedly unitary deity and that deity's reluctance for his creatures to share in divine knowledge.¹¹

Moreover, some of the central characters in the Sethian treatises seem to derive from Jewish traditions. One such mythological figure is Wisdom (Sophia), who in several treatises (the *Apocryphon of John*, the *Trimorphic Protynnoia*, the *Gospel of the Egyptians*, the *Hypostasis of the Archons*, *Zostrianos*, and perhaps *Norea*) plays the crucial mediating role between the transcendent realm of perfection and the created cosmos, either as the ultimate source of Matter or as the mother of the Archon creator. Personified Wisdom is a familiar figure in certain ancient Jewish documents, assisting God in the creation of the world and mediating divine power and revelation to humankind (Proverbs 1-8, Sirach,

11. K. W. TRÖGER, *Altes Testament – Frühjudentum – Gnosis: Neue Studien zu "Gnosis und Bibel"* (Gütersloh: Gütersloher Verlagshaus Mohn, 1980); B. A. PEARSON, "Jewish sources in Gnostic literature," in *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings*, Philo, Josephus, ed. M. E. Stone (Compendia Rerum Iudaicarum ad Novum Testamentum 2,2; Assen/Maastricht and Philadelphia: Van Gorcum and Fortress Press, 1984), 2,443-81; IDEM, "Use, authority and exegesis of Mikra in Gnostic literature," in: *Mikra: Text, translation, Reading and Interpretation of the Hebrew Bible in ancient Judaism and Early Christianity*, ed. M. J. Mulder and Harry Syrling (Compendia Rerum Iudaicarum ad Novum Testamentum 2,1; Assen/Maastricht and Philadelphia: Van Gorcum and Fortress Press, 1988), 1,635-652; and IDEM, *Gnosticism, Judaism, and Egyptian Christianity* (Studies in Antiquity and Christianity; Minneapolis: Fortress Press, 1990).

Wisdom of Solomon). In addition, the Archon and other rulers and angels who control the cosmos in the Sethian texts bear an unmistakable resemblance to various "fallen" or rebellious angels featured in certain later Jewish literature.¹²

While all the Sethian treatises owe something of their content to Jewish tradition and popular Platonic metaphysical doctrines, the question of Christian influence is less clear. Some of them (the *Three Steles of Seth; Allogenes; Marsanes; Norea*) seem to contain no Christian features at all. Some display possible, but debatable, traces of Christian motifs (*Zostrianos* and the *Apocalypse of Adam*). Others have been editorially "Christianized" by the addition of NT citations (the *Hypostasis of the Archons*), Christological glosses (the *Trimorphic Protynnoia*, the *Gospel of the Egyptians*, the *Untitled text of Codex Bruce*), or by casting an entire treatise into the form of a post-resurrection dialogue between Jesus and John the son of Zebedee, as in the case of the *Apocryphon of John*. Only one, *Melchizedek*, seems to have originated as a first-hand Christian interpretation of Christ's nature and significance reminiscent of the NT "letter" to the Hebrews. Jewish exegetical tradition seems strongest in the *Apocalypse of Adam*, the *Hypostasis of the Archons*, and perhaps the *Apocryphon of John*.

Finally, almost all the treatises exhibit the influence of a broadly Platonic worldview by distinguishing the earthly, visible realm of change and becoming from the transcendent, invisible realm of permanence and stability as well as by adopting the associated doctrines of archetype and image and model and copy, and the notion of a world creator broadly patterned on the demiurgic figure of Plato's *Timaeus*. Such influence is very noticeable in the *Apocryphon of John*, but it is overwhelming in the four treatises *Allogenes*, *Zostrianos*, the *Three Steles of Seth*, and *Marsanes*, which effect a clear rapprochement with the technical metaphysics of contemporary Middle Platonism in their presentation of the deployment and ontological structuring of the divine world, their portrayal of a specific technique of contemplative ascent to the highest level of

12. E.g., 1 Enoch; cf. STROUMSA, *Another Seed*; I. P. CULIANU, "The angels of the nations and the origins of Gnostic dualism," in *Studies in Gnosticism and Hellenistic religions presented to Gilles Quispel on the Occasion of his 65th Birthday*, ed. R. Van den Broek and M. J. Vermaseren (Études préliminaires aux religions orientales dans l'Empire Romain 91; Leiden: E. J. Brill, 1981), 78-91.

reality, and the wholesale use of specifically philosophical terminology.¹³

A. The Sethian Revelation *par excellence*: the *Apocryphon of John*

Discovered in the Berlin Coptic Codex 8502 in 1896 but not published until 1955, the *Apocryphon ("Secret Book") of John*, is probably the most widely known of all the Sethian treatises. The popularity and importance of the *Apocryphon of John* in antiquity is clearly evident. It now survives in no less than four separate manuscripts, a huge number of copies compared with what we have for most gnostic texts. Two manuscripts (Nag Hammadi Codices II and IV) contain a somewhat longer version of the *Apocryphon of John*, while the other two (Nag Hammadi Codex III and the Berlin Gnostic Codex 8502) contain somewhat shorter versions. All four codices contain other writings, but in the three Nag Hammadi codices, the *Apocryphon of John* is always the first tractate copied into the codex. In addition, in the first (I.29) of his five volume work *Adversus Haereses*, the late second century CE anti-gnostic Christian bishop Irenaeus offered a digest of a work very similar to the first part of the *Apocryphon of John*. While Irenaeus attributed this work to certain "Barbeloites," a later version of Irenaeus' report by the same title (*Adversus omnes haereses* 2, falsely attributed to Tertullian), ascribed this work to certain "Sethians" (*Sethoita*e). In addition, Irenaeus went on in his next chapter (*Adversus Haereses* I.30) to summarize a work that has many points of contact with the second part of the *Apocryphon of John*, attributing it to certain "others" (*alii*) whom Theodore of Cyrrhus (*Haereticarum fabularum compendium* 1.13) later identified as Sethians or Ophites.

The *Apocryphon of John* contains what purport to be secret teachings revealed by Christ in a post-resurrection appearance to the apostle John the son of Zebedee. The opening words describe a distressing confrontation in the Jerusalem Temple between John and a Pharisee Arimanios,¹⁴

13. Such as: "being," "identity," "difference," "entity," "quantity," "quality," "time," "eternity," "existence," "vitality," "mentality," "life," "intellect," "individuals," "universals," "parts," "wholes," "non-being," "truly existing," "attribute," and many more.

14. "Arimanios" seems to be a graecized form of "Ahriman," the evil cosmic principle in Zoroastrian teaching. The narrative frame, which presupposes John son of Zebedee as the author of the *Apocryphon of John*, is a later addition to a text that originally had no Johannine concerns, and must have been written after it had be-

who charges that "this Nazarene" whom John and the other disciples had followed had in fact deceived them and lured them away from their ancestral Jewish traditions. Lacking answers to this accusation, John departs to a deserted place to agonize over his doubts. He realizes that his savior had not really explained why and how he had entered the world, had not clearly explained the "Father" of whom he had spoken, nor the nature of the "Aeon" (eternal age or realm) that he predicted to be the ultimate destiny of his disciples. In the course of these reflections, Christ suddenly appears to him in the midst of a brilliant light, first as a youth, then an old man, and then as a small child. Then as Christ begins to speak, John realizes that this luminescent being speaking to him was the same one who had earlier appeared to all the disciples in the form of Jesus the Nazarene.

Christ's ensuing lengthy discourse, punctuated at certain points by John's requests for clarification, constitutes a systematic treatise on the generation of the divine realm (theogony), of the cosmos at large (cosmogony), and of humankind (anthropogony), on its "fall" into oblivion, and on its ultimate salvation (soteriology). It consists of two parts, the Savior's lengthy monologue on theogony and cosmogony, and a subsequent dialogue between John and the Savior on anthropogony and soteriology.

In the first part, Christ reveals to John the nature of the supreme deity (the primal divine triad, Father, Mother and Child), the divine realm brought into being by him (i.e., the "All" or "Pleroma" of light organized into four great Luminaries, Harmozel, Oroiael, Daveithai and Eleleth) and its relation to the created order; how the creation, with its flaws and shortcomings originated (through the fall of Sophia/Wisdom and the creation of a lower world at the hands of her ill-begotten son Yaldabaoth and his demonic underlings) and became dominated by the

come generally accepted that John, son of Zebedee, was the author of both the Fourth Gospel and the book of Revelation. John's questions look back to the now canonical Gospel and *Apocalypse of John*, and deal with matters for which he does not yet have the answer when he produced these works, and hence they also look forward to the new revelation offered by Jesus in the body of the *Apocryphon of John* (the appointment and mission of the Savior; the nature of the first divine principle; and the final destiny of those who belong to the unwavering race). This new revelation offered by Jesus supplements the Gospel and *Revelation of John*, thus affording its reader a new and more authoritative perspective on these previous Johannine texts.

inferior powers that now control it. This part concludes with Yaldabaoth's boast, "I am a jealous God and there is no other God beside me" (II 13,8-9), which marks the point of transition to the second part of the revelation, a dialogue wherein Christ makes the first of many textual allusions to Genesis.

The second part of the *Apocryphon of John* contains Christ's explanation of the true meaning of Genesis 1-7, revealing how Yaldabaoth created Adam as an initially weak copy, not yet spiritual, of the image of the archetypal human projected below from the divine world. John then asks the first of ten questions, introducing an element of dialogue not found in the first part; and the subject-matter shifts from theogony and cosmogony to soteriology and anthropogony. This part goes on to reveal how Adam received his true spiritual nature, received the spiritual Eve, Epinoia, as a helper, was enlightened by eating of the tree of knowledge, was expelled from paradise, and begot Seth. After a short dialogue on the salvation of various types of souls from the incarnational cycle and on the origin of the wicked spirit, Christ's revelation concludes with the story of Yaldabaoth's further enslavement of the human race through the origination of Fate, the coming of the flood, and how intercourse between the angels and human women led to humanity's sexual enslavement. The savior then departs to the aeonic world with a reminder that salvation is certain, since the divine Mother has already enlightened her seed.

As Michael Waldstein observes,¹⁵

While these two parts differ both in content and form, they are closely connected. The first part sets the two-tiered stage of the overall drama, the upper world of light and the lower world of darkness, introduces the main *dramatis personae*, and narrates the first disastrous event that sets the entire drama in motion, the loss/theft of heavenly power to the lower world in the fall of Sophia. The second part, which plays on the same double stage, reverses the downward movement of the first by telling how the lost/stolen heavenly power is recovered (soteriology). Sophia's repentance stands at the beginning of this recovery, the creation and instruction of the human race forms its substance. The shift in form from a systematic treatise to a Midrash on Genesis is an aspect of the over-arching unity between the *Apocryphon of John*'s first and second part: the first tells of pre-Genesis

15. M. WALDSTEIN, *The Apocryphon of John: A Curious Eddy in the Stream of Hellenistic Judaism*" (privately circulated preprint of August, 1995), 82.

realities and events of which Moses had no inkling; the second offers a re-reading of Genesis 1-7.

In so doing, the *Apocryphon of John* "splits the Jewish creator god into an upper God of pure goodness, who is personally identified as the transcendent God of Middle-Platonic theology who retained some central features of the God of Israel, and an evil lower God who was personally identified as the God of Israel, but is portrayed as a parody of the Platonic demiurge."¹⁶

The drift of Christ's revelation is as follows:¹⁷ He begins by locating the origin of all things in the mind of the sole supreme deity called the "Invisible Spirit." This deity is so transcendent to any conceivable attributes that it can only be described negatively ("it is neither X nor non-X, but something superior to either"); none besides the Spirit itself can grasp the perfection of its own nature.

Christ's revelation then proceeds to an elaborate account of the nature, origin and deployment of a divine world that sprang into being from the Spirit's act of self conception: the Invisible Spirit's first thought or self-image emerges as a separately-existing, personified divine mind named "Barbelo." Characterized as the "First Thought" or "Image" of the Invisible Spirit, Barbelo also has other functional attributes: conceived in dominantly feminine terms, Barbelo is also identified as the divine Providence and the First (i.e., archetypal) Human, the very image of the Invisible Spirit who is itself perhaps the absolute Human. Although she is a single being, she is also triple-male, triple-powered, and triple-named. In these capacities, Barbelo serves as the principal savior figure of Sethian theology; she is the mediator between the Invisible Spirit and all else; she is the bestower of divine providence and of human salvation. She, rather than the Adam of the book of Genesis, is the true image of God, the prototypical "First Human" who mediates the divine image to everything else, including Adam himself. Finally, even though both Barbelo and the Invisible Spirit transcend gender altogether,

Barbelo is also the "Mother"; as the divine consort of the "Father" (the Invisible Spirit), she brings to completion the process of divine self-reflection by giving birth to the divine self-begotten Child Autogenes ("Self-generated"). Thereupon a host of other divine beings come to surround this Father-Mother-Child trinity, taking up residence in four great aeonic choirs headed by the Four Luminaries established by the self-generated Child. Each successive entity comes into being and is provided with a feminine consort as a result of the Invisible Spirit's "consent" to each prospective parent's request for the addition of a new offspring. In an attitude of perfect order, tranquillity, and reverence, these beings stand in attendance as a heavenly court, continually glorifying their source, the Invisible Spirit. Thereupon, the deployment of the divine realm comes to an end with the appearance of the "Perfect Human," (i.e., Pigeradamas, the prototype of the earthly Adam) and his child, Seth.

Suddenly, however, the peaceful unfolding of the divine world is shattered at its extreme periphery by the self-willed behavior of Sophia (Wisdom), the last of the divine attributes or attendants to appear. Rather than seeking the consent of the Invisible Spirit for a further act of self-imaging as did her predecessors, she relies on her own productive power and wisdom to produce her own offspring in honor of the Spirit, and does so without the aid of her appointed—but unidentified—male consort.

As a result, Sophia's child comes forth, but without the divine family likeness; it is instead abnormally ugly and malformed, resembling a lion-headed serpent, unlike its mother or any of the other divine entities made in the image of the First Human. Horrified at this result, Sophia names it Yaldabaoth (perhaps meaning "Yahweh God of hosts"), and carefully hides it in a cloud far from the divine household.

Yaldabaoth, also called Saklas ("fool"), Samael ("blind god") and other names, is, among other mythological entities, clearly identified with the creator God of Genesis. But he turns out to be even more self-willed than his mother, whose spiritual power he literally steals in order to begin creating a world of his own that he can control however he pleases. He immediately brings into being a gang of angelic subordinates as fellow archons (rulers) to help him control the realm of darkness below the luminescent divine world: the twelve angels of the zodiac, the seven archons of the seven planetary spheres, and others, many

16. M. WALDSTEIN, "The Primal Triad in the *Apocryphon of John*," in *The Nag Hammadi Library After Fifty Years: Proceedings of the 1995 Society of Biblical Literature Commemoration* (ed. J. D. Turner and A. McGuire; Nag Hammadi and Manichaean Studies 44; Leiden, New York, & Köln: E. J. Brill, 1997), 154.

17. I here follow the compact but thorough summary of M. A. WILLIAMS, *Rethinking "Gnosticism": An Argument of Dismantling a Dubious Category* (Princeton, NJ: Princeton University Press, 1996), 8-12.

that bear names reminiscent of various Hebraic-like names for the biblical creator god. Aware only of his mother Sophia who bore him, but completely unaware of the divine realm above her, his mother's stolen power moves him to unwittingly create a counterfeit world as a poor imitation of the higher divine realm which he can at best only imagine. And then he has the audacity to announce that *he*, Yaldabaoth, is *the* only god. His boast, "I am God and there is no god beside me," is a direct parody of similar declamations by the God of Jewish scripture (e.g., Is 45:5; 46:9).

In deep grief and sorrow over her error, Sophia begins part two of the drama by offering a prayer of repentance to the divine realm whose order she had unintentionally violated. Her prayer receives a positive response, but it is clear that her former status can only be restored once the deficiency in her creative activity has been corrected; until then, she must be content only to be elevated to the "Ninth," above the realm of the Archon she brought into being, but not yet to the divine realm.

The correction of the deficiency begins by disclosing to the lower realm that, contrary to Yaldabaoth's vain claim, all true divinity is far above. A divine voice, probably Barbelo's, proclaims: "Man exists, and the Son of Man," whereupon the holy Mother-Father Barbelo causes the true divine image, i.e., the "First Human"—perhaps a representation of herself—to be projected upon the chaotic sea of primordial matter upon which Yaldabaoth and his subordinates have been constructing their false world. In an effort to maintain possession of his stolen creative power, Yaldabaoth beckons his fellow archons: "Let us create a human after the image of God and after our likeness," alluding to Gen 1:26-27: "Let us make man in our image, after our likeness So God created man in his own image" Thereupon they fabricate the earthly Adam piece by piece, but the result is only an inert, soulless puppet, lying lifeless on the ground.

In order to animate the creature, the Mother-Father Barbelo tricks Yaldabaoth into blowing breath or spirit into the inert body—the same spirit he had stolen from his mother Sophia. Adam's body suddenly comes to life, shining with luminous intelligence far surpassing that of the archons. They try to pin the body back down by burying it in matter. They throw Adam into the Garden full of poisonous trees and command him not to eat of the tree of knowledge, lest he regain his intelligence and divine luminescence. Barbelo/Pronoia (providence, forethought)

responds by infusing Adam with some of her own Epinoia (afterthought, expressed thought), a luminous power called Zôê (life), who will appear in two forms: as the tree of knowledge, and as Eve, his spiritual, female counterpart. Desperate to get rid of the luminous spiritual Epinoia infused into Adam, Yaldabaoth tries to extract it through Adam's side and trap it in another created being, a woman. But only a part of the Epinoia is extracted, while the remainder, in the form of the spiritual Eve, remains hidden in Adam. Instead of being deceived, Adam immediately glimpses the spiritual Eve rather than her crafted image, which results in his sudden awakening and illumination. As if this were not enough, this version of Adam's enlightenment is also complemented with a parallel account of Adam's enlightenment through eating of the tree of knowledge, which has been similarly infused with the divine Epinoia; if anything, this act of disobeying the creator's prohibition results—in express distinction from the biblical account—in Adam's being doubly enlightened.

Cursing the very earth he made, Yaldabaoth expels the enlightened couple from the Garden. But as enlightened beings they are still superior to their creator, so Yaldabaoth comes up with yet another scheme to nullify their newly gained intelligence: implanting the humans with the desire for sexual intercourse. Yaldabaoth himself sets the example by seducing the earthly Eve, begetting two subhuman powers, Cain and Abel, who will procreate future generations that will be subjected to his control by the heavy chain of fate and the compulsion to procreate themselves by sexual intercourse. Unfortunately, Yaldabaoth rapes only an earthly simulacrum of Eve, whose spiritual power the Mother removed in the nick of time, while it is the now enlightened Adam that goes on to "know" the true Eve, who bears their child Seth, who like Adam possesses the human image of God, and is destined to father the "seed of Seth," a race of human beings who will likewise bear the image of the true God.

In retaliation, the hostile archons invent the power of Fate to enchain humanity in sin, ignorance, fear, and hopelessness. Repenting that he had created humans in the first place, Yaldabaoth attempts to destroy them in a flood—of darkness—but the divine Providence Barbelo intervenes once again and warns Noah, who escapes the darkness, along with those who listen to his preaching. Rather than being saved in the ark, the antediluvian seed of Seth through Noah is elevated to a heavenly

"place," apparently to the Four Luminaries, which provide aeonic dwellings for Adam, Seth, the seed of Seth, and even such of the rest of humanity as might repent from their immorality.¹⁸ Evidently, with their elevation, the primordial seed of Seth disappears from history, leaving behind their progeny, the earthly Sethites, to await a future deliverance. Although the evil progeny of Cain is destroyed in the flood, the earthly seed of Seth must face a new threat, for the *Apocryphon of John* reverses the Genesis sequence (descent of the sons of God followed by the flood) at a crucial point, with the result that the earth is repopulated with a new generation of corrupt human beings. For even after the flood, Yaldabaoth next sends his angels to have intercourse with those earthly women who survive the flood so as to create an "offspring of darkness" (cf. Gen 6:1-4). They fill them with lust for procreation and for other material things, thus blinding them to the God of truth and hardening their hearts from their time until the present.¹⁹

The longer versions of the *Apocryphon of John* (Codices II and IV) conclude with a long monologue by Pronoia/Barbelo in which she narrates in the first person her three salvific descents into the world of darkness to awaken her "seed" from their heavy sleep induced by the archontic powers and to elevate them into the supernal light by sealing them with "Five Seals." Several Sethian treatises present this final act of deliverance as a baptismal rite (the *Gospel of the Egyptians*, the *Trimorphic Protynnoia*, *Melchizedek*, the *Apocalypse of Adam*, *Zostrianos*, and perhaps *Marsanes*), usually called "the Five Seals" (the *Trimorphic Protynnoia*; the longer versions of the *Apocryphon of John*; the *Gospel of the Egyptians*; and the *Untitled text of Codex Bruce*). In the *Trimorphic Protynnoia*, this rite combines a spiritual rapture of Protynnoia/Barbelo's fallen "members" into the light with a baptism in "living

18. By exegetical inversion, the *Gospel of the Egyptians* (III 56,4-21; cf. *Apoc. Adam*, NHC V 75,17-27) apparently calls this "place" Sodom and Gomorrah, which Yaldabaoth tries to destroy by fire and brimstone, whereupon the seed of Seth is suddenly snatched up to the third aeon in the Light Daveithai.

19. As further acts of archontic retaliation, the *Gospel of the Egyptians* adds a great cosmic conflagration (of Sodom and Gomorrah?), followed by famines, plagues, temptations and persecutions. Seth responds by requesting Aeriosiel, Sel-mechiel and 400 ethereal angels as guardians for his seed until the consummation of this aeon and its archons, when Barbelo will cause Seth himself or the divine Logos—perhaps in the form of Jesus—to descend and liberate his seed by means of the holy baptism of the Five Seals.

water," (meaning both the physical "flowing water" of baptism and the celestial living water, characterized as light, divine wisdom, and Gnosis).²⁰ The rite serves to vivify the initiate's sluggish psycho-physical complex with enlightened self-knowledge by investing it with a luminous garment, which is tantamount to a baptism in living water, a royal enthronement and glorification, and ultimate transportation into the Light.²¹

Thus the ultimate restoration of Seth's progeny, who continue to live on earth, will be accomplished in the last days; its advent is marked by Barbelo's final act of raising up her seed by appearing either in her own person or in that of her child (the Logos or Autogenes or Seth or Christ or other similar figures) to reveal to the Sethians of those days—that is the contemporary readers of the *Apocryphon*—the true account of their spiritual origins and nature. During its descent, her child appears in various guises at various levels of the spiritual and material cosmos. In the process, her child manages to overthrow the dominion of the demonic rulers and to awaken the seed of Seth—presently entrapped in an earthly delusion—to the recognition of their true spiritual identity by presenting them with written revelations of their sacred history and providing a cultic initiatory rite of enlightenment which will elevate them to the divine realm. In the *Apocryphon of John*, salvation for humans lies in the recollection effected by the hearing of the foregoing mythic narrative itself. To know this whole story is to awaken oneself to what it is to be human, to regain the power to resist the devices of the evil creator, and, upon death to escape forever the confines of the body, and reside as a pure soul in the divine world. In this regard, the longer versions of the

20. Such water is a biblical metaphor for wisdom: Jer 2:13, 17:14; Zech 14:8; Ps 65:9; Prov 13:14, 14:27, 16:22, 18:4; Sirach 16:3, 24:30-33; Jn 4:11-12, 7:39; Rev 7:17, 21:7, 22:1, 17.

21. In these baptismal contexts, one finds recurrent mentioning of such figures as Yesseus Mazareus Yessedekeus the Living Water (*Gos. Egypt.*; *Apoc. Adam*, *Zost.*); Gamaliel, Gabriel, Samblo and Abrasax the servants of the Four Luminaries; Micheus, Michar (often with Mnesinous; *Gos. Egypt.*; *Apoc. Adam*; *Zost.*; *Trim. Prot.*; *Bruce*) who preside over the spring of living water; the purifier Barpharanges (*Zost.*) or Sesengen[bar]pharanges (*Gos. Egypt.*); the guardians Akramas and Strempsochos (*Zost.*; *Gos. Egypt.*); and various "presiders": Seldao, Elainos, Olses and Eurymaios (*Gos. Egypt.*; *Zost.*). Many of these figures are lacking in treatises which do not use baptismal imagery to mark the stages of celestial ascent (*Allogenes*; *Stèles Seth*; *Marsanes*) or the descent of the savior (*Ap. John*; *Hyp. Arch.*; *Norea*; some are present in *Apoc. Adam.*, *Trim. Prot.* and all occur in *Gos. Egypt.*).

Apocryphon of John portray a nearly universal salvation; according to the dialogue on the salvation of different sorts of souls (II 25,16-27,31), eternal punishment is reserved only for apostates, while all others are virtually guaranteed eventually entering the “repose of the aeons.”

B. The Transcendent World of the Sethians

Much of the mythological narrative and picture of the world narrated in the *Apocryphon of John* is reflected in the other Sethian treatises as well. Most of them locate true reality in a transcendent world presided over by a divine trinity, Father, Mother, and Son. The ultimate deity is the Invisible Spirit, perhaps originally called “Man.”²²

Connected with him is a subordinate female figure, his First Thought, usually called Barbelo or Protennoia/Pronoia (“First Thought”) or Ennoia (“Thought” in Irenaeus, *Adv. Haer.* 1.29; the *Apocryphon of John*; *Allogenes*; the *Three Steles of Seth*; *Marsanes*; the *Trimorphic Protennoia*; *Melchizedek*), the merciful Mother-Father (the *Apocryphon of John*). Barbelo is almost always associated with a further triad of beings: she may be accompanied by the three attributes Foreknowledge, Incorruptibility and Eternal Life (the *Apocryphon of John*; Irenaeus, *Adv. Haer.* 1.29; the *Gospel of the Egyptians*), or she may herself act upon the lower world in three successive modalities of Voice, Speech, and Word (the *Trimorphic Protennoia*), or deploy herself in the form of a hierarchy of modalities named Kalyptos (“Hidden One”), Protophanes (“First-

22. Note the repeated occurrence of Sophia’s revelation to her son Yaldabaoth, “Man exists and the Son of Man,” i.e. the supreme god and his son, his image, the archetypal, heavenly Adam. See H.-M. SCHENKE, *Der Gott “Mensch” in der Gnosis: Ein religionsgeschichtliche Beitrag zur Diskussion über die paulinischen Anschauungen von der Kirche als Leib Christi* (Göttingen, Vandenhoeck & Ruprecht, 1962). According to Schenke, this idea can appear in two basic patterns: 1) the high deity himself conceived as the first or primal man whose appearance to the creative powers provides a model for the creation of the earthly (and therefore second) man, and 2) the high deity produces first a heavenly man of like nature (often called the “son of man”) who in turn becomes the direct prototype of the earthly (and therefore third) man. In the *Apocryphon of John*, there are thus three father-son pairs: 1) the first Man, the Invisible Spirit, and his son, the first Son of man, the Autogenes first Man, the Invisible Spirit, and his son, the heavenly Adam and his son, the heavenly Seth; 2) the “first man to come forth,” the heavenly Adam and his son, the heavenly Seth, again a Son of Man; and 3) the terrestrial Adam and his son Seth. To complicate matters further, though she is his feminine counterpart, Barbelo too can be called “First Man” (E.g., *Ap. John* II 5,7; 6,3-4).

appearing One”) and Autogenes (*Zostrianos*, *Allogenes*, the *Three Steles of Seth*, *Marsanes*).

The third member of the divine triad is the Son, usually called Autogenes (“Self-begotten One”), “Triple-male Child,” the Son of the (high deity) “Man.” He is closely connected—and perhaps originally identical—with the archetypal Adam called Pigeradamas (perhaps for ὁ γεραῖος “Adamas, Heb. קָרְמֹן”; the *Apocryphon of John*; the *Three Steles of Seth*; *Zostrianos*; *Melchizedek*), or the divine Adamas (the *Three Steles of Seth*; *Zostrianos*). In the Christianized treatises, he is identified with the heavenly Christ (the *Apocryphon of John*, the *Gospel of the Egyptians*, the *Trimorphic Protennoia*). These beings constitute the principal Sethian triad “Father, Mother, Son.”

The spiritual son of the heavenly Adamas is Seth or Emmacha Seth, sometimes called “the Child of the Child,” which makes him Son of the Son of the Man, that is, the son of Adamas, the son of the supreme deity (see note 22). Functioning as redeemer (the *Gospel of the Egyptians*) or as mediator for the redeemer Pigeradamas (the *Three Steles of Seth*), Seth can manifest himself in the form of anonymous earthly figures like Allogenies (ἀλλογενής, “stranger,” “of another race”²³ in *Allogenes* and in Epiphanius, *Panarion* 39.5) or, in the *Gospel of the Egyptians*, as the Logos who “puts on” Jesus.

Seth has descendants, called the “seed” of Seth, who constitute the “unshakable,” “undominated,” or “great” race. This includes not only the seven primordial Sethite generations of Genesis 5 (Enosh, Kenan, Mahalel, Jared, Enoch, Methuselah, Lamech and perhaps Noah and certain of his sons), but all the subsequent progeny of Seth who have kept their race uncontaminated with worldly practices. Just as Adamas, Seth, and the primordial, antediluvian Sethite generations reside in the transcendent world, so also their subsequent postdiluvian offspring who dwell on earth have their true home in heaven; these latter constitute the membership of the Sethian gnostic community, the so-called “unshakable race” i.e., the historical Sethians. The “true home” of Adamas, Seth, and the divine and earthly seed of Seth has its respective location in one of the four supra-celestial aeons called the Four Luminaries (Φωστῆρες; namely, Harmozel, Oroiael, Daveithe and Eleleth) established for them by the divine Autogenes (the *Gospel of the Egyptians*,

23. ἄλλο γένος cf. Seth as “the other seed,” the σπέρμα ἔτερου of Gen 4:25 (LXX) cited above.

the Apocryphon of John, the Trimorphic Protennoia, Zostrianos, Melchizedek, and the Thought of Norea; cf. their absence in Allogenes and Marsanes, while only Eleleth occurs in the Hypostasis of the Archons).

C. Two Patterns of the Salvific Process

A major bifurcation arises among the Sethian treatises precisely in view of various, usually triadic, schematizations and structurings of the process by which one attains saving enlightenment. One group of tractates conceptualizes the means of attaining enlightenment as a horizontal, temporally successive sequence of descents into this world by a heavenly savior who reveals the upper world, while another group conceptualizes the means of attaining enlightenment as vertical ascent through a succession of mental states in which the Gnostic is assimilated to ever higher levels of being.²⁴

1. The "Descent Pattern": Enlightenment by a Descending Revealer

As we have seen, the *Apocryphon of John* narrates three saving missions inaugurated by Pronoia/Barbelo, the merciful Mother-Father. First, she causes the image of God, the First Man, to be projected below, to serve as the archetype for the molding of the earthly Adam. Second, she descends as the Epinoia of Light who hides in Adam, is transferred to the spiritual Eve or to the tree of knowledge, and initially enlightens him, whereupon she bears Seth, son of the enlightened Adam, and later acts to elevate Seth's antediluvian seed into a heavenly dwelling and help Noah to escape the flood. Third and finally, the blessed Mother-Father appears in the form of the resurrected Christ who communicates the entire Sethian history as a saving revelation to his disciple John. In effect, this sequence of three epiphanies constitute a sacred history of divine dispensations or stages of salvation.

In the *Apocalypse of Adam* and the *Gospel of the Egyptians*, there is a similar tripartitioning of history from the creation onwards, whose epochs are marked by the salvific responses of the divine realm to the ignorant creator's—called Sakla(s), “fool,” rather than Yaldabaoth—various attempts to enslave the seed of Seth: 1) at the time of the flood,

whereupon the seed is rescued by certain angels; 2) at the time of the rain of fire and brimstone on the holy dwelling of the Sethians in Sodom and Gomorrah, whereupon the seed is rescued by the servants of the Four Luminaries; these acts will be followed by 3) a future but final act of salvation when he will destroy the power of the archons and redeem his seed from death. While the final savior is an unidentified “Illuminator” in the *Apocalypse of Adam*, in the *Gospel of the Egyptians*, the third saving descent will be conducted by the heavenly Seth himself when he will put on Jesus like a garment and confer upon his seed a baptism by which he “nails down” the powers of thirteen aeons.

In the *Trimorphic Protennoia* this scheme is worked out in three successive descents of Protennoia-Barbelo: First, as Father, she is the divine but as yet inarticulate Voice of the First Thought of the Invisible Spirit who presides over the establishing of the heavenly dwellings for her members and descends to chaos to loosen their bonds. Second, as Mother, she is the articulate Speech of the Thought who descends to overthrow the old aeon ruled by the Archigenitor and his evil powers and announces the dawn of the new age. Third, as the Son, she is the fully articulated Logos who adopts the guise of successively lower powers, descends to and enters the “tents” of her members, puts on Jesus, rescues him from the cross, and leads her members back to the light by means of the baptismal ascent ritual of the Five Seals. This horizontal scheme of three descents is also present in—and may have been derived from—the three-stanzaed monologue of Pronoia concluding the longer version of the *Apocryphon of John* (II 30,11-31,25), where she narrates her three saving descents that culminate in the baptismal rite of the Five Seals.

2. The "Ascent Pattern": Enlightenment by Contemplative Ascent

On the other hand, the treatises *Allogenes*, the *Three Steles of Seth*, *Zostrianos*, and *Marsanes*, exhibit a more vertical, non-temporal, supra-historical scheme in which salvation is brought below, not by successive descents of a revealer or redeemer, but is rather achieved by the Gnostic himself in the course of a graded series of visionary ascents. Here there are no saving descents of the divine Mother, no sacred history with its saving dispensations, and no cosmic overthrow of the antidivine powers. One finds instead accounts of an exemplary visionary utilizing a self-performable technique of successive stages of mental detachment from

24. See J. D. TURNER, “The Gnostic Threelfold Path to Enlightenment: The Ascension of Mind and the Descent of Wisdom,” *Novum Testamentum* 22 (1980), 324-351 (esp. 341-351).

the world of multiplicity, and a corresponding self-assimilation to the ever more-refined levels of being to which one's consciousness ascends, culminating in an absolute mental and spiritual stability characteristic of the supreme deity itself.

This group of treatises is distinguished by a wholesale adaptation of ontological and epistemological terms and concepts drawn from contemporary Platonic metaphysics not evident in the other Sethian treatises. They of course continue to exhibit many points of contact with treatises of the descent pattern: Thus *Zostrianos* and *Marsanes* continue to imagine certain features of gnostic enlightenment in terms of the traditional Sethian baptismal imagery, and—together with the *Three Steles of Seth*—they contain the names of divine figures prominent in relatively non-Platonizing treatises: these include the Invisible Spirit and its Silence; the Virgin Barbelo and her three powers; Pigeradamas, Adamas and the Triple-Male child (equivalent to the Autogenes Son), Barbelo, and certain of her doubles such as Youel/Yoel, Meirothea, Prophania, and Plesitheia. Yet these texts lack prominent Sethian themes, such as the apocalyptic schematization of history and narratives of the periodic descent of such a redeemer or revealer. They devote little attention to narrating the creation of the world and the involvement therein of Sophia and the origin of her demiurgical offspring. And they lack altogether the Sethian anthropogony portraying the creation of mankind and his primeval history drawn from the exegesis of Genesis 1-6. Finally, these texts show no manifest evidence of Christianization or of concern with issues raised by Christianity. I therefore designate these four treatises the “Platonizing Sethian treatises.”

According to *Allogenes* and *Marsanes*, the ascent proceeds through the levels of the Aeon of Barbelo, through the levels of the Triple Powered One of the Invisible Spirit, and culminates in a vision of the supreme Unknown deity. *Zostrianos* portrays a similar ascent, but apparently only to the mid-point of the Barbelo Aeon. In the *Three Steles of Seth*, after a preliminary revelation by Seth in the first person singular, he speaks for all Gnostics (in the first person plural) who in concert with him ascend in acts of vision and praise through the aeon of Autogenes to the aeon of Barbelo and finally succeed in the vision of the high deity who “truly preexists.” In fact, since the cosmology, transcendental ontology and contemplative epistemology of these four treatises are so similar to one another and to demonstrably Platonic exemplars, it is

apparent that they form a closely related group, which can be referred to as the “Platonizing Sethian treatises.”

To claim that Platonic influence dominates these “ascent pattern” treatises is not to deny the vital influence of Platonism throughout the entire Sethian corpus. The Sethian treatises of the descent pattern all exhibit the influence of a broadly Platonic worldview by virtue of their distinction of the earthly, visible realm of change and becoming from the transcendent, invisible realm of permanence and stability, as well as their adoption of the associated doctrines of archetype/image and model/copy, and the notion of a world creator broadly patterned on the demiurgic figure of Plato’s *Timaeus*. Some treatises seem also to conceptualize the revelatory process itself along the lines of the Stoic and—eventually Platonic—distinction between thought as “internal logos” (*λόγος ἐνδιάθετος*) and speech as “expressed logos” (*λόγος προφητικός*); this conception is particularly well-developed by *Trimorphic Protynnoia*’s doctrine of progressive revelation through the successively more articulate modes of external expression by which Barbelo-Protynnoia, the divine First Thought, manifests herself: in her first descent as masculine Voice (*ΖΡΟΟΥ = ἡχος*), in her second descent as feminine Speech (*CMH = φωνή*), and finally in her third descent as the masculine Logos. Of all the descent treatises, it is the *Apocryphon of John* that exhibits the most points of contact with Platonism, especially in the initial theogony with its Parmenidean negative theology, its derivation of plurality from an original unity by means of a female principle that is emanated by the self-reflection of the supreme deity, its model of the emanation of spiritual beings through a process of procession and contemplative reversion upon their source pictured as a kind of heavenly liturgy. The same is true of its doctrine of archetypes and images and models and copies, and its parody of the Platonic demiurge.²⁵ But the

²⁵ See especially M. WALDSTEIN, “The Primal Triad in the *Apocryphon of John*,” in *The Nag Hammadi Library After Fifty Years: Proceedings of the 1995 Society of Biblical Literature Commemoration*, ed. J. D. Turner and A. McGuire (Nag Hammadi and Manichaean Studies 44). Leiden, New York, & Köln: E. J. Brill, 1997), 154-187, esp. 183: “*Ap. John*’s Middle-Platonic transcendent deity gazes around himself into the primal waters of Genesis 1 and discerns in them his own reflection, Barbelo-Wisdom, the effulgence of his own light. This scene is closely linked to *Ap. John*’s reading of Genesis 1:3 (light shining forth) and 1:26 (appearance of the luminous human image on the waters of chaos). The later creation of Adam after the luminous image on the waters has its archetypal counterpart in the

Platonizing Sethian treatises draw even more heavily on the Platonic philosophical tradition, mainly from Middle Platonic doctrine, but even from Plato's dialogues themselves.

The Platonizing Sethian treatises model their conception of the visionary ascent upon that found in Plato's *Symposium* (210A-212A) and the parable of the cave in the *Republic* (VII 514-517A). *Zostrianos* draws its descriptions of the ideal world from those in the *Phaedo* (113D-114C), *Gorgias* (523A-6C), *Phaedrus* (248C-249C), and the *Republic* (X 614b-621b), it incorporates the doctrine of the paradigm, the demiurge, and the receptacle from the *Timaeus*, and it draws upon the doctrine of the modes of non-being in both the *Sophist* (240B, 254D) and *Parmenides* (162A). Both *Zostrianos* and *Allogenes* base their negative theology on an anonymous Middle Platonic commentary upon the *Parmenides* (137E-142A). *Zostrianos* shares its version of this negative theology word-for-word with Marius Victorinus' treatise against Arius (VIII 64,13-66,11 = *Adversus Arium* I,49,9-50,21 in part). And *Allogenes* (XI,62,28-63,25) shares another similar negative theology word-for word with the *Apocryphon of John* (BG 24,6-25,7; II 3,18-33). In fact, one may wonder to what extent the Platonic apocalypses such as the myth of Er in *Republic* X and its later imitations in Cicero's "Dream of Scipio" (*De Republica* VI) and Plutarch's (*De genio Socratis* 590A-592E) myth of Timarchus served as models for the authors of *Zostrianos* and *Allogenes*.

mirroring of the transcendent deity in the waters surrounding it. The system of personal aeons with abstract names appears to be the result of the conflation of a list of Platonic ideas and orders of Jewish angels. The overall image of *Ap. John's* upper world is that of a Jewish heavenly court. The members of the court not only contemplate, as Middle-Platonic hypostases do, but they participate in a heavenly liturgy described in the language of the Septuagint: they stand in attendance (παριστάναι) before God and glorify (δοξάζειν) him in songs of praise. The dialogue of prayer flashes back and forth between him and them. They ask him for favors; he graciously grants them; they respond with praise. Jewish genealogy (Adam, Seth and the descendants of Seth) is found on the various levels of being with higher genealogies acting as Platonic paradigms for lower ones. The multiplication of beings required for a heavenly court of angels expands the coupling of Middle-Platonic masculine (or neuter) principles of unity and feminine principles of diversity into a system of syzygies. Christian themes are present as well, particularly in the anointing of the Self-Generated, but they do not play as architectonic a role in the very structure of the heavenly world as Middle-Platonic and Jewish elements do."

IV. AN ANTICIPATORY SKETCH OF THE ONTOLOGY OF THE SETHIAN TREATISES

In all the Sethian treatises, the ontology, or doctrine of the levels of being or reality from the primal principle of all things down to the level of gross matter, is hierarchical. The major feature of this ontology is its dualism, since all of reality is distributed into two major realms, a transcendent realm of stable being and a lower, unstable realm of becoming characteristic of the ordinary world of everyday human experience. The instability of the lower realm is caused by a pre-existent, unformed matter whose existence is mostly presupposed; with the exception of the *Hypostasis of the Archons* and *Zostrianos*, its origin is generally left undescribed. As in the *Apocryphon of John*, many Sethian treatises locate at the summit of the hierarchy a supreme triad of Father, Mother and Child. The members of this triad are the Invisible Spirit, Barbelo, and the divine Autogenes. The Invisible Spirit seems to transcend even the realm of being itself, which properly begins with Barbelo as his projected self-reflection. The Child is self-generated (αὐτογενής) from Barbelo either spontaneously from a spark of the Father's light, and is responsible for the ordering of the remainder of the transcendent realm, which is structured around the Four Luminaries and their associated aeons. The realm of becoming below this usually originates from Sophia's attempt to instantiate her own contemplation of the Invisible Spirit all by herself and without its permission; in many accounts, this act produces her misshapen offspring the Archon as the maker of the phenomenal world.

Within the Sethian corpus, for reasons that will become obvious, one is justified in speaking of a specific sub-group of texts, the "Platonizing" Sethian treatises *Zostrianos*, *Allogenes*, the *Three Steles of Seth*, and *Marsanes*. What is most striking about these treatises is that they introduce into Sethian literature an entirely new fund of metaphysical conceptuality that draws heavily on the technical terminology of Platonic philosophy. In them, the ontological structure of the transcendental world becomes highly articulated by means of various triadic arrangements that remind one of the metaphysics of the Neoplatonist philosophers in the third century.

The highest ontological level is beyond being altogether, in the manner of the non-being One of Plato's *Parmenides*, or the supreme One of

Neopythagorean and Neoplatonic speculation. The Sethian name for this supreme principle is the Invisible Spirit, characterized by non-being, existence, silence and stillness; it is not an existing thing and is completely unknowable (XI 62,23-64,14; cf. also the *Apocryphon of John* II 2,26-3,36).

The second ontological level is that of determinate being, occupied by the Aeon of Barbelo, the First Thought or Mind of the Invisible Spirit, characterized as a non-discriminating, incorporeal, [timeless] knowledge (XI 51,10-11). While the *Apocryphon of John* closely associates Barbelo with her three attributes Foreknowledge, Incorruptibility, and Eternal Life, the Platonizing treatises actually subdivide the Barbelo Aeon into three levels which correspond to aspects of the Plotinian hypostases of Intellect and Soul: 1) the domain of "the authentic existents" (the Platonic intelligibles or ideas, the universal archetypes of everything) presided over by Kalyptos (the "Hidden One," a sort of contemplated intellectual principle rather like the Plotinian Intellect); 2) the domain of "those who are unified," a domain of multiple intellects presided over by Protophanes, "First appearing one" (a sort of contemplating intellect rather like the "second God" of Numenius; see Chapter 9 thereon), a "many in one" as the union of thinking with all the objects—archetypal forms and souls—that it thinks, not separately and sequentially, but always simultaneously; and 3) the domain of the "individuals" (differentiated, individual forms and souls) presided over by Autogenes (the "Self-begotten One," a sort of "demiurgical" intellect who operates on the realm of Nature below, rather like Numenius' "third God"). As their names reveal, they also represent three phases in the unfolding of determinate being within the Barbelo Aeon: initial latency or potential existence (the hidden Kalyptos), initial manifestation (Protophanes), and determinate, self-generated (Autogenes) instantiation.

The third ontological level is that of animated being, i.e., disincarnate souls. In the *Apocryphon of John*, the *Gospel of the Egyptians*, and the *Trimorphic Protynnoia*, this realm seems to be that of the Four Luminaries Harmozel, Oroael, Daveithe, and Eleleth that contain the antediluvian Adam, Seth, and Seed of Seth, as well as morally repentant souls. While *Allogenes* seems to place souls in the third level of the Barbelo Aeon together with Autogenes and another savior figure called the Triple Male Child, *Zostrianos*, *Marsanes*, and the Untitled text of Codex Bruce locate this psychic realm below the Barbelo Aeon as the Self-

generated Aeons, which contains the Four Luminaries, Adamas, Seth and his seed, and various other figures including self-generated souls.

The Aeon of Barbelo is the emanative product of the three-stage self-unfolding of the inner potency of the supreme Invisible Spirit. While the *Apocryphon of John* depicts the emergence of Barbelo as an act of the Invisible Spirit's mental self-reflection, *Allogenes* and *Zostrianos* portray it in a manner typical of Neoplatonic metaphysics, as a three-phase self-unfolding through successive modalities of the Invisible Spirit's "Triple Power" (Existence, Vitality, and Mentality) to form the Aeon of Barbelo. According to *Allogenes*, just as the Barbelo aeon itself becomes a substantially existing aeon who can know herself because she knows her source (the Invisible Spirit), so also each level of being within the Aeon of Barbelo comes into being by knowing both itself and its originating principle. In typical Neoplatonic fashion, each successively lower being emanates from its immediate prior and achieves substantial reality by a contemplative reversion upon its suprajacent source. The chain of being is created and bound together by acts of vision and knowledge.

The fourth ontological level, Nature, is the physical realm of embodied existence. While many Sethian treatises either presuppose or offer a detailed account of its production through the fall of Sophia, this realm appears to hold no interest for the authors of *Allogenes* and the *Three Steles of Seth*, but is rather more highly developed in *Zostrianos* and *Marsanes*, who credit it with various sublevels in descending order: the Repentance (*μετάνοια*), the Sojourn (*παροίκησις*), the Aeonic Copies (*ἀντίτυποι*), the atmospheric realm, the thirteen aeons ruled by the Archon, the earth, and the realm of pure matter.

V. LITERARY GENRE OF THE SETHIAN TREATISES

Some of the Nag Hammadi Sethian treatises apply a literary characterization to themselves. Thus, the *Apocryphon of John* designates itself as "the teaching of the savior and revelation of the mysteries and things hidden in silence ... taught to John his disciple." The *Hypostasis of the Archons* designates itself as a response to the question about the nature of the archontic rulers of this world. The *Gospel of the Egyptians*, whose original and proper title is *The Holy Book of the Great Invisible Spirit*, claims to be the holy book written by Seth and deposited on Mt. Char-

axio²⁶ in order that it may appear at the end of time and reveal the incorruptible holy race of Seth, their associates, and the supreme godhead of the Invisible Spirit, Barbelo and their only-begotten Son. The *Three Steles of Seth* presents itself as Dositheus' revelation of three steles primordially inscribed by Seth, father of the unshakable race. *Allogenes* describes itself as "the seal of all the books of Allogenes," which Allogenes addressed to his son Messos and deposited on a mountain for posterity. Nevertheless, contemporary scholarship has classified these treatises by literary type in accordance with their presumed religious function:²⁷ apocalypse, testament, didactic treatise, revelation discourse and dialogue, self-predicatory aretalogy, liturgical manual, and ritual etiology.

The bulk of them are revelation discourses that narrate visions of the structure of the heavenly realm and the course cosmic history from the beginning to the present. The *Apocalypse of Adam*, despite its title, is actually a deathbed testament of Adam to his son Seth in which he reveals the content of a dream vision in which he was instructed by three heavenly men concerning the fortunes of Eve and himself, his son Seth and Seth's offspring in the contest between the evil creator god Saklas and the beings of a higher world who will rescue the seed of Seth. *Melchizedek* likewise contains the biblical high priest Melchizedek's report of revelations imparted to him by the angelic "receiver" Gamaliel and certain "brethren" (perhaps the primordial offspring of Seth) concerning future events that include the coming of the suffering, dying and rising savior Jesus Christ; like the *Gospel of the Egyptians*, it includes a lengthy (high priestly) doxology in honor of the denizens of the aeonic world spoken by Melchizedek as he receives baptism "in the living, holy [names] and waters."

26. Charaxio (III 68,13) might mean something like "mountain (Heb. 'תַּ) of the worthy" (Gk. ἀξιών, i.e. "those who are worthy," namely the Sethians), where Seth put the treatise, and upon which the sun cannot rise (i.e. in the southern hemisphere.; cf. Cicero, *Tusculanae Disputationes* 1.68). A Charaxus is also mentioned by Ovid at *Metamorphoses* XII.212 as a Laphith and at *Heroines* XV.117 as a brother of Sappho.

27. See H.-M. SCHENKE, "Gnostic Sethianism," 597-602, and the introductions to the translations of the respective texts cited above, n. 5. See also, F. T. FALLON, "The Gnostic Apocalypses" in "Apocalypse. The Morphology of a Genre," ed. J. J. Collins; *Semeia* 14 (1979), 123-158.

In contrast to these two revelation discourses in which knowledge of the future course of history is communicated to the lower realm, we also find three revelation discourses which relate for the benefit of a group of similarly adept initiates the paradigmatic experience of a gnostic visionary who himself achieves enlightenment through an ecstatic ascent through the divine world. *Allogenes*, *Zostrianos*, and *Marsanes* each feature a visionary figure who undergoes a contemplative ascent involving visions of the divine world and its various levels of being followed by a subsequent descent and transmission of these visions in written form for those who in the future would achieve a similar ascent. Except for *Marsanes*, which lacks a narrative framework (but nevertheless contains some evidence of cosmic eschatology), one may regard them as apocalypses of the heavenly ascent variety. So also, if admitted to the corpus of Sethian texts, the short piece *Hypsiphrone* appears to have been a short apocalypse, presenting itself as "the book [of visions] which were seen [by Hypsi]phrone, and they [are revealed] in the place of [her] virginity."

One finds also two plainly didactic treatises, both having apparently undergone a secondary Christian redaction: The *Hypostasis of the Archons* contains an esoteric mythological interpretation of Genesis 1-9 in terms of the struggle between the spiritual rulers (*archons*) of this world and the exalted powers of the supreme deity over the fate of the divine image incarnated in Adam and his descendants; it concludes with a revelation dialogue between Eve's daughter Norea and the great angel Eleleth concerning the origin and end of these ruling Archons. The *Apocryphon of John*, as we have already noted, is cast as a revelation dialogue between John son of Zebedee and the risen Jesus; he reveals the unknowable deity and the divine world which emanated from him, the creative activity of the divine wisdom resulting in the birth of the world creator who fabricates the earthly Adam, as well as the subsequent history of the attempts of the denizens of the divine world to awaken the divine spirit in Adam, Seth and the seed of Seth, which is assured of its ultimate salvation.

While these two didactic treatises are primarily concerned with mythological theogony, cosmogony, anthropogony and a history of salvation governed by the intervention of divine saviors, two other treatises are devoted to Sethian ritual practice. The *Gospel of the Egyptians* explains the origin of Sethian baptism and the figures invoked and

praised in the course of the ritual by means of a mythological theogony, cosmogony and history of salvation similar to the *Apocryphon of John*. But the weight of the text seems to fall on a standard doxology punctuating each major episode of the theogony,²⁸ and a concluding mystical prayer celebrating the reception of the baptism of the Five Seals. While the *Gospel of the Egyptians* has undergone Christian redaction, the *Three Steles of Seth* is a non-Christian treatise in which the emphasis is again on prayer, for here Seth is represented as originating and transmitting to his posterity a set of three doxological prayers to be used during a community ritual; each prayer applies to a separate stage of an ecstatic ascent through the three highest levels of the divine world as portrayed in *Allogenes* and *Zostrianos*. Indeed, it seems that here, the theogony functions as an etiology explaining the significance of the rather traditional-sounding enumerations of beings named in the doxologies and prayers, whereas in *Melchizedek* (IX 5,11-6,10; 16,11-18,7) the significance of the beings invoked in the two similar-sounding doxologies uttered by Melchizedek are not so explained.

Another treatise, the *Trimorphic Protennoia*, takes the form of a first-person aretalogy or recitation of the deeds and attributes of Protennoia, the First Thought of the Sethian supreme deity. Speaking in the first person, she recites her attributes and saving initiatives in three separate compositions related respectively to her establishing heavenly dwellings for her fallen spirit trapped in mankind, her destruction of the power of the hostile spiritual rulers of the world, and her final saving descent as the Logos in the guise of Christ. If one includes *Thunder* in the Sethian dossier of texts, then one must add another such aretalogy consisting of diatribic self-predications in the form of paradoxical riddles spoken by another female savior figure rather like Sophia or Protennoia, perhaps this time speaking in the guise of the "fleshy Eve after her separation from the masculine half of the Adam androgyn."²⁹ A small sample of

28. IV 59,13-29; III 49,22-50,17; 53,12-54,11; 55,16-56,3; 61,23-62,13.

29. B. LAYTON, "The Riddle of the Thunder (NHC VI,2)," in *Nag Hammadi, Gnosticism and Early Christianity*, ed. C. W. Hedrick and R. Hodgson (Peabody, MA: Hendrickson Publishers, 1986), 37-54 hypothesizes *Thunder* to be an offshoot (along with certain materials in the *Hypostasis of the Archons* and *On the Origin of the World* [NHC II,5]) of a certain *Gospel of Eve* cited by Epiphanius (*Panarion 26.2.6*), a hypothesis more recently called into question by P.-H. POIRIER, *Le Tonnerre. Intellect Parfait* (NH VI, 2), (Bibliothèque copte de Nag Hammadi, section nerre. *Intellect Parfait* (NH VI, 2), (Bibliothèque copte de Nag Hammadi, section

such riddles may be found concerning the spiritual Eve in the *Hypostasis of the Archons* (II 89,14-17), where Adam exclaims "It is you who have given me life; you will be called 'Mother of the living,' for it is she who is my mother; it is she who is the physician, and the wife, and she who has given birth."

Finally, the short piece *Thought of Norea* is an ode to Norea, wife-sister of Seth, conceived as a manifestation of Sophia, the "fallen" divine wisdom, who will be restored along with her spiritual progeny into the divine world by the very aeons from which she once departed.

VI. SUMMARY OF MAIN DOCTRINAL AND LITERARY FEATURES

We have now sketched out a representative outline of the Sethian theogony, cosmogony, anthropogony and the account of the origin of the evils that plague human existence, as well as a representative soteriology that explains how humanity will be extricated from their defective situation in a faulted world and reunited with their ultimate point of origin in the divine world. This grand myth is either presupposed in certain treatises or explicitly spelled out in others, often with variations. Such variation is also to be seen in the sheer variety of literary genres represented by the treatises, such as apocalypse, testament, didactic treatise, revelation dialogue, self-predicatory aretalogy, liturgical manual, and ritual etiology.

It should also have become plain that the Sethian treatises divide themselves into two basic groups depending on the way salvific enlightenment is to be attained. One group of tractates (the *Apocryphon of John*, the *Apocalypse of Adam*, the *Gospel of the Egyptians*, the *Trimorphic Protennoia*, and perhaps the *Hypostasis of the Archons*) conceptualizes the means of salvation as a horizontal, temporally successive sequence of descents into this world by a heavenly savior, while another group (*Zostrianos*, *Allogenes*, the *Three Steles of Seth*, and *Marsanes*) conceptualizes the means of salvation as a vertical succession of mental states and assimilation to ever higher levels of being on the part of the Gnostic himself. In the first group of treatises, the salvational process is instigated by the Mother of the Sethian trinity, often called Barbelo, while the mediator of salvation is usually a male figure who appears in

« Textes » 22; Québec and Louvain-Paris: Les Presses de l'Université Laval and Éditions Peeters, 1995), 149-152.

various guises, such as the Logos, or Autogenes Christ or Seth, and the instrument of salvation is frequently the baptismal rite called the Five Seals. In the second group, the possibility of enlightenment is revealed in the exemplary experience of various figures, Zostrianos, Allogenes or Marsanes who illustrate a contemplative technique that is expected to be worked out by the individual gnostic either alone or in concert with other similarly instructed adepts.

In anticipation of a fuller treatment in Chapter 12, we have also summarized the ontology, or doctrine of the levels of being, employed in *Zostrianos*, *Allogenes*, the *Three Steles of Seth*, and *Marsanes*. It is basically a distinctively Platonic metaphysical elaboration upon the traditional divine triad of Father, Mother, and Son, but as we shall see, one in which the concept of a supreme trinity is jettisoned altogether. The ontology is hierarchical, articulated into triadic sub-structures, such as the Triple Powered One of the Invisible Spirit as the means by which the Aeon of Barbelo originates. In turn, the Aeon of Barbelo is also tripartitioned into sub-levels called Kalyptos, Protophanes, and Autogenes. As we shall see, these treatises show little trace of the radically dualistic opposition between the spiritual and material realms evident in other Sethian treatises; they in fact presuppose that the natural realm is worthy of ultimate preservation.

CHAPTER THREE

INTERDEPENDENCIES AMONG THE SETHIAN TREATISES

I. THEMATIC INTERDEPENDENCIES

The previous chapter has attempted to identify some of the common doctrines and mythologumena that are characteristic of the Sethian treatises as a whole, although there are significant differences among them, particularly in their depiction of the means by which salvation is attained. One may therefore suspect that these commonalties are not merely accidental products of individual authorial expression, but in fact result from the conscious dependence of one Sethian author upon another, or, lacking that, at least upon well-known common traditions. We now proceed to an investigation of each individual text in an effort to delineate the literary relationships between them, with a view toward constructing a history of the development of the movement dubbed "Sethian Gnosticism." In so doing, it is convenient to divide the treatises into the two groups delineated according to soteriological pattern in the preceding chapter, treating first treatises belonging to the "descent" pattern, and then those of the "ascent" pattern.

A. Treatises Employing the Descent Pattern

1. *The Apocryphon of John*

As mentioned in the previous chapter, the *Apocryphon of John* contains a theogony and cosmogony extremely similar to the "Barbeloite" doctrine outlined by Irenaeus of Lyons in his work *Against the Heresies* (*Adversus Haereses* I.29), written around 175-180 CE. Since Irenaeus does not report the anthropogony and the history of salvation based on the Sethian interpretation of Gen 1-9, nor evince any trace of the Christian dialogical frame-story of the *Apocryphon of John*, it is usually assumed that he did not possess a copy of our extant versions of the *Apocryphon of John*. Therefore one must assume that Irenaeus had access to a version of its theogonical and cosmogonical sections that was produced before 150 CE.

The succeeding chapter of Irenaeus (*Adv. Haer.* I.30,1-10), which outlines a gnostic myth that Irenaeus attributes to certain "Ophites," but which Theodoret of Cyrrhus' Greek copy of Irenaeus' summary of Ophite doctrine (*Haereticarum fabularum compendium* I.13) attributes to Sethians, also bears a number of features reminiscent of Sethian ones: 1) the name "First Man" for the high deity, 2) a figure called the Son of Man, 3) a story of the "fall" of Sophia, who 4) creates Yaldabaoth and six angels whose names are the same as those in the *Apocryphon of John*, 5) the familiar story of Yaldabaoth's boasting in his sole deity and the heavenly response thereto, and 7) the creation of Adam and Eve, Cain and Abel, and Seth and Norea. Certain distinctly Sethian features are missing, however, such as the elevation of the seed of Seth, and the figures of the divine Adamas, and Autogenes and his Four Luminaries, features which it seems that Irenaeus would surely have described had his source employed the anthropogony and history of salvation appearing in the extant versions of the *Apocryphon of John*.

According to Frederik Wisse, one of the editors of the standard synopsis of the *Apocryphon of John*,¹ all four manuscripts (Nag Hammadi Codices II, III, and IV, and the Berlin Gnostic Codex) of the *Apocryphon* are copies of independent translations into Sahidic Coptic from earlier Greek exemplars, one a shorter and the other a longer version (both now lost).² The versions in Codices II and IV are independent Coptic recensions of a previous Coptic translation of the original longer Greek version, and the shorter versions contained in Codex III and the Berlin Codex are independent translations of a single Greek exemplar of the shorter version. Aside from the question of the relationship of these two or three recensions of the *Apocryphon of John* to the Barbeloite

1. *Apocryphon of John: Synopsis of Nag Hammadi Codices II, I; III, I; and IV, I with BG 8502, 2*, ed. M. Waldstein and F. Wisse (Leiden, New York, and Köln: E. J. Brill, 1995); F. WISSE, "After the Synopsis: Prospects and Problems in Establishing a Critical Text of the *Apocryphon of John* and Defining its Historical Location," pages 138-153 and K. L. KING, "Approaching the Variants of the *Apocryphon of John*," pages 105-137 in J. D. Turner and A. McGuire, eds., *The Nag Hammadi Library After Fifty Years: Proceedings of the 1995 Society of Biblical Literature Commemoration* (Nag Hammadi and Manichaean Studies 44). Leiden, New York, & Köln: E. J. Brill, 1997).

2. F. WISSE, "The *Apocryphon of John*," in *The Anchor Bible Dictionary*, 6 vols., ed. D. N. Freedman *et al.* (New York: Doubleday, 1992), 3.899: "All four copies of *Ap. John* are written in Sahidic with IV,1 conforming more closely to the standardized spelling of this Upper Egyptian dialect."

material summarized by Irenaeus, there is also the question of the relative priority among all these versions of the underlying myth: not only Irenaeus' account, but also that of both the two longer (II and IV) and two shorter versions (III and BG) of the *Apocryphon of John*. At present this issue has not been decided,³ although it is obvious that even the material common to both the longer and shorter versions represents a text that has undergone substantial redaction and incorporated a number of separate sources such as the introductory negative theology (II 3,17-33), an excerpt from a "Book of Zoroaster" containing a lengthy meilothesia (an account of the limb-by-limb construction of Adam's physical body by 365 angelic powers, II 15,27-19,10), and a short dialogical treatise on the salvation of various sorts of souls (BG 64,14-71,2; II 25,16-27,30).

The longer versions differ from the shorter ones principally in their inclusion of the long citation from the Book of Zoroaster and a hymnic monologue spoken by Pronoia as a conclusion for the entire work (II 30,11-31,25). While much of the material found in the *Apocryphon of John*—arguably the earliest complete version of the "Sethian myth"—is echoed in other Sethian treatises, the concluding Pronoia monologue seems actually to have served as the inspiration for the composition of an entire Sethian treatise, namely the *Trimorphic Protennoia*.

The Pronoia monologue concluding both longer versions of the *Apocryphon of John* is a hymnic composition of three stanzas in the first person singular self-predicatory style ("I am" = Greek *ἐγώ εἰμι*) found

3. Common opinion has held the longer version to be an expansion of the shorter version. On the basis of the frequency of Greek words, R. Kasser suggested the relative priority of the shorter version in Codex III, followed by the two longer versions in Codices II and IV, the latest of the versions being the shorter version in the Berlin Codex. Cf. R. KASSER, "Bibliothèque Gnostique V: Livre secret de Jean," *Revue de Théologie et de Philosophie* 14 (1964), 140-170; 15 (1965), 129-155; 16 (1966), 179-181; 17 (1967), 1-30. M. TARDIEU (*Écrits gnostiques: Codex de Berlin* [Sources gnostiques et manichéennes 1; Paris: Éditions du Cerf, 1984], 38-45) suggests that Irenaeus, *Adversus Haereses* I.29 and the parallel material in the *Apocryphon of John* descend from a common source (π) combining Chaldaean astrology and Platonic metaphysics (found in NHC II 2,23-3,36; 4,10-5,32; 6,2-9,11; 9,25-35; 10,19-11,15; 11,22-35; 12,10-13,5; and 15,13-19,15 [=the Book of Zoroaster]), which was then combined with the triple-descent hymnic material based on the Johannine prologue to produce a common source on which all versions of the *Apocryphon of John* depend, to be dated around 170 CE; and that no relative chronological ordering of the versions can be clearly discerned, since they all bear evidence of redaction.

in first-person aretalogies or recitations of the powers and deeds of a divinity or hero, reminiscent of the Hellenistic/Graeco-Roman aretalogies of Isis or to the aretalogical Wisdom poem found in the eighth chapter of Proverbs. Each stanza narrates a separate saving descent of Pronoia, probably to be identified with Ennoia/Pronoia/Barbelo, the merciful Mother-Father of the main narrative, despite the fact that the first-person style of the narrative frame story, which has Jesus speaking this monologue to John, has the effect of identifying him as Pronoia, even though the main body of the *Apocryphon* clearly identifies Jesus with Pronoia's Autogenes son.

In the Pronoia monologue, Pronoia descends twice into the lower world and shakes the foundations of chaos, but then in a third descent comes into the prison, said to be the body, awakens the soul from its corporeal forgetfulness, and raises it into the light by sealing it with the luminous water of the Five Seals.⁴ This is the only direct reference to the Sethian baptismal rite of the Five Seals in the *Apocryphon of John*, which suggests that the conferral of this rite was not a feature of the *Apocryphon*'s original myth. Elsewhere, the Five Seals are mentioned only in the *Gospel of the Egyptians* and the untitled text (ch. 4, as five seals contained in the "third Father") of the Bruce Codex, and developed significantly in the *Trimorphic Protynnoia*.⁵ Since the passage is not present in the shorter versions of the *Apocryphon of John* or in Irenaeus' digest of its theology and cosmogony, it is likely that it was originally entirely independent of the earliest versions of the *Apocryphon of John*. The longer version's addition of the Pronoia monologue had the effect of recapitulating Pronoia/Barbelo's three basic salvific visitations from the higher to the lower world narrated in the main body of the *Apocryphon of John* as salvific deeds of Christ himself. It was he, not Pronoia, who initiated 1) the downward projection of the image of the First Man, 2) the sending of the spiritual Eve as Adam's enlightener and mother of the savior Seth, and 3) his own final advent into the world to enlighten

4. A possibility first noted by G. W. MACRAE, "Sleep and Awakening in Gnostic Texts," in *Le Origini dello Gnosticismo: Colloquio di Messina, 13-18 Aprile 1966* (ed. U. Bianchi; Supplements to *Numen* 12; Leiden: E. J. Brill, 1967), 496-507.

5. See the *Apocryphon of John* II 31,24; IV 49,4; the *Gospel of the Egyptians* IV 56,25; 58,6; 58,27-28; 59,27-28; 66,25-26; 74,16; 78,4-5; III 55,12; 63,3; 66,3; the Bruce Untitled treatise 232,10 [Schmidt-MacDermot]; and the *Trimorphic Protynnoia* XIII 48,31; 49,27-28; 47,29; 50, 9-10.

the contemporary Sethians by revealing to John the Sethian sacred history told in the main body of the work.

2. The Trimorphic Protynnoia

The *Apocryphon of John* conceives the tripartite history of redemption as merely initiated by the transcendent Mother-Father Barbelo/Pronoia but executed in the earthly realm below by various agents: her own Voice that revealed the image of the First Human, perhaps her Son the Autogenes together with the Four Luminaries, then the Epinoia of Light who appears as the spiritual Eve, and finally the Christ of the frame story. But the original speaker of the concluding Pronoia monologue was certainly identical with the Barbelo of the first part of the *Apocryphon*, and it is also clearly this same figure who is featured in the *Trimorphic Protynnoia*, which prefers to call her Protynnoia, the "First Thought" of the supreme Invisible Spirit.

In the *Trimorphic Protynnoia*, she manifests herself directly in the lower world in three revelatory modes of increasing articulateness. As a Father, the masculine Voice of the Thought, she first weakens the grip of the infernal powers on her fallen members. Second, as Mother, the Speech of the Thought, she inaugurates the shift of the ages, and overturns the uncomprehending infernal and celestial powers of the Archigenerator and gives shape to her members. Third, as Son, the Word of the Thought, she replaces the darkened psychic and somatic thought of her members with divine light (i.e. enlightenment) by conferring upon them the baptismal ascent ritual of the Five Seals, and bears Jesus aloft from the cross into the dwelling places of his Father. The extant version of the *Trimorphic Protynnoia* consists of three separate sub-treatises,⁶ each depicting a successive descent of the divine First Thought, but further analysis detects a more complex structure that reveals a multistage history of composition and redaction.⁷

The *Trimorphic Protynnoia* sustains obvious relationships to other Sethian literature. In its development of the Father-Mother-Child triad as applied to Protynnoia-Barbelo, the *Trimorphic Protynnoia* draws on the triple descent and cosmological materials found also in the *Apocryphon of John*. The *Trimorphic Protynnoia*'s three-fold aretalogical structure

6. Entitled "The Discourse of Protynnoia: [One]," "[On] Fate: [Two]," and "The Discourse of the Appearance: Three."

7. See Chapter 4 on the chronology and redaction of the Sethian treatises.

and threefold descent of Protenkoia culminating in her salvific gift of the Five Seals surely bears a close relationship to the similar first person self-predicatory monologue of Pronoia that concludes the *Apocryphon of John* (II 30,11-31,25), close enough to conjecture that the monologue is likely to have served as a model or direct source for the original composition of the *Trimorphic Protenkoia*.⁸

In contrast to all other Sethian treatises of the descent pattern, the *Trimorphic Protenkoia*'s account of Sophia shares a distinctive feature in common with the *Gospel of the Egyptians*: the responsibility for her creative initiative does not fall upon her, but is instead transferred to the fourth Luminary Eleleth, who utters a boast, "I am King! Who is (the king) of Chaos and who is (the king) of the underworld?" (XIII 39,15-17), nearly identical to Eleleth's exhortation in the *Gospel of the Egyptians* "Let someone reign over the chaos and Hades" (III 56,24-25). Ironically, the *Trimorphic Protenkoia*'s version of this boast is very similar to Yaldabaoth's boast of his sole divinity in the *Apocryphon of John* and the *Hypostasis of the Archons*. Evidently, the *Trimorphic Protenkoia* assigns the ultimate responsibility for the origin and activity of the world creator Yaldabaoth and his work not to Sophia, but to the fourth Luminary Eleleth. Nevertheless, the text (XIII 39,13-32) goes on to imply that Sophia is in fact Yaldabaoth's mother who "had descended" and from whom Yaldabaoth had stolen power. So as in other Sethian treatises, Sophia "falls," but in this act, she is ultimately blameless, only a victim of circumstance. Moreover, the *Trimorphic Protenkoia* identifies the power that Yaldabaoth stole from Sophia with the Epinoia of light. According to both the *Trimorphic Protenkoia* (XIII 35,12-18) and the *Apocryphon of John*, this Epinoia is Barbelo/Pronoia/Protenkoia's earthly manifestation, who in the *Apocryphon* is sent to Adam as a correction for Sophia's deficiency!⁹ By identifying the Sophia who descended with the Epinoia, the *Trimorphic Protenkoia* conceives Sophia/Epinoia as a "saved savior," at once source and object of her own saving power.

Having descended, Epinoia/Sophia appeals to Eleleth to restore her former rank (XIII 39,32-40,4) in much the same way as does Norea,

8. See discussion in Chapter 4.

9. The *Apocryphon of John* II 20,27-28. In fact, the longer version of the *Apocryphon* (II 9,25) introduces the story of Sophia's fall by calling her "the Sophia of Epinoia," while the other versions merely call her "our sister Sophia."

who in the *Hypostasis of the Archons* functions as the undefiled, virginal "helper" of Mankind (which is the function of the figure called the Epinoia of light in the *Apocryphon of John*). The treatises the *Thought of Norea* and the *Hypostasis of the Archons* likewise portray Norea as a Sophia figure. Like Sophia in the *Trimorphic Protenkoia* and the *Apocryphon of John*, she cries out (or repents) to be restored to her place in the light so as to make up her deficiency, perhaps by the agency of the Four Luminaries or their ministers (Gamaliel, Gabriel, Abrasax and Samblo). The *Thought of Norea*, the *Trimorphic Protenkoia*, and the *Gospel of the Egyptians* seem to assume or stress the innocence of Epinoia/Sophia such that her restoration to the Light no longer requires repentance for a willful act performed without her consort, as is the case in the *Apocryphon of John*. Indeed, the *Gospel of the Egyptians* goes a step further than the *Trimorphic Protenkoia* by attributing the origin of the archons Saklas and Nebruel to Gamaliel and Gabriel, the ministers of the two highest of the Four Luminaries, while Sophia's function is merely limited to producing the matter over which they rule! So also in the treatise *Zostrianos* (VIII 9,1-11,1) Sophia is the source of dark matter, but not of the creator Archon who shapes it. Unlike the Valentinian doctrine of Sophia's separation from her passions by Christ and the Savior (e.g., Irenaeus, *Adversus Haereses* I.4,1-5), in these treatises Sophia does not need separation from her blame because she is assigned none. In fact the *Gospel of the Egyptians* distinguishes between the "hylic Sophia cloud" and another figure called Repentance (Metanoia) who descended to the world as an image of the night, prays for the seed of Adam and Seth (and the seed of the Archon and authorities!), and will sow the seed of Seth into the aeons to make up the deficiency (III 59,9-60,2).

Finally, in terms of its stress upon the baptismal ascent ritual,¹⁰ the *Trimorphic Protenkoia* seems to sustain a close relationship especially to the *Gospel of the Egyptians*, *Zostrianos*, the *Apocryphon of John*, and, more distantly, to *Melchizedek* and perhaps *Marsanes* and even the *Apocalypse of Adam*. Owing to their fragmentary nature, it is difficult to see what role the Sethian baptismal ritual plays in *Melchizedek* and

10. See H.-M. SCHENKE, "Gnostic Sethianism," 602-607 and J.-M. SEVRIN, *Le dossier baptismal séthien Études sur la sacramentaire gnostique* (Bibliothèque copte de Nag Hammadi, section « Études » 2; Québec: Les Presses de l'Université Laval, 1986), *passim*.

Marsanes. In *Marsanes*, “washing” is mentioned on page 55; pages 64-66 seem to narrate Marsanes’ vision of certain angels, among whom is Gamaliel, who is “over [those] spirit(s)” and “guides” Marsanes somewhere to behold a scene of judgment in the vicinity of an “[everflowing fountain] of [the] living [water],” where the soul is “cleansed” and “sealed” with the “celestial seal.”

3. Melchizedek

In *Melchizedek*, Gamaliel, one of the traditional servants of the Sethians’ Four Luminaries sent “to [rapture] the congregation of the children of Seth,” appears to the high-priest Melchizedek to proclaim the coming of Jesus Christ as the Son of God, the commander of the Four Luminaries, and who belongs to the race of the high priest of the most high God. In Gamaliel’s speech to Melchizedek (IX 5,11-6,10) there is an invocation of prominent Sethian figures, Barbelo the Mother of the aeons, Doxomedon Dom[edon?] the first born of the aeons, “who belongs to the washings” (a figure also found in the *Gospel of the Egyptians* as a kind of aeonic container for the ogdoads of the Father, Mother and Child), the Four Luminaries, the Man of light Pigeradamas, and Mirocheirothetos, all invoked through Jesus Christ, Son of God. On pages 7-8 of *Melchizedek*, baptism is mentioned with what seems to be a distinction between “waters which are above,” in which Melchizedek is to be baptized, and other “waters,” perhaps those of ordinary Christian water baptism.¹¹

In Melchizedek’s response to Gamaliel (IX 14,16-18,7) he now recognizes that he is only “[the image of] the true High-Priest [of] God Most High” (IX 15,11-13), presumably since it has been revealed to him that the actual high priest, Jesus Christ, is yet to come. Thereupon, Melchizedek offers himself up as a sacrifice, and says he will pronounce his name as he “receives baptism [now] (and) forever among the living (and) holy [names], and in the [waters].” At this point he delivers an ascription of praise (IX 16,11-18,7) in the form of a *trisagion* to various

11. Cf. the phrase “[the waters] which are above” (IX 8,1) in the speech of Gamaliel. In the case of Melchizedek’s speech, he says that he will pronounce his “name” as he “receives baptism,” signifying the entrance of the baptizand into a special social or ontological class, and implying, though not necessarily entailing, that baptism is not self-administered (although no officiant is explicitly mentioned or alluded to).

figures, again including the holy Father Abel Baruch (“blessed Father-God”), perhaps Autogenes, the Mother Barbelo, Doxomedon, the Four Luminaries Harmozel, Orojael, Daveithe, and Eleleth (called commanders or commanders in chief), the Man of Light Pigeradamas, Mirocheirothetos, and Jesus Christ as commander-in-chief. The treatise concludes with another revelation that Gamaliel promised would come to Melchizedek, this time from the “[select sons] of Adam [who are Abel], Enoch, [Noah],” and delivered by certain otherwise anonymous “brethren who belong to the generations of life” (IX 27,7-8), perhaps to be understood as representatives of the primordial seed of Seth dwelling in the aeons of the Four Luminaries, though the text yields no further clues concerning their identity.

Among the other Nag Hammadi Sethian treatises, only the *Gospel of the Egyptians* and *Zostrianos* witness both the figures Doxomedon (“lord of glory”) and Mirothoe/Mirothea (perhaps “anointing goddess,” μύρον + θεά), the mother of Adamas, to which Mirocheirothetos (perhaps meaning “anointed one,” <* μυροχειροθέτω) is perhaps related as object to subject. Of course, Meirothea is to be found also in the *Trimorphic Protynnoia*, where it is an epithet of Barbelo/Protynnoia and in the *Three Steles of Seth* (VII 119,12), where it is applied by Seth to his father Pigeradamas as a “Mirotheid” (Mirotheas, born from Mirothea), his “Mirotheos.” These lists of beings probably derive from the traditional liturgies of the Sethian baptismal rite, which may also have included a pre- or post-baptismal anointing.

Melchizedek would strike one as a Christian meditation, similar to the NT letter to the Hebrews, upon the relation between Jesus Christ and the high priest Melchizedek, were it not for the fact that the two speeches contain an admixture of Sethian Gnostic terminology. It seems as if *Melchizedek* is a basically Christian work which has been Sethianized.¹²

4. Apocalypse of Adam

Sethian baptism also plays a prominent role in the *Apocalypse of Adam*. Like the *Apocryphon of John* and the *Trimorphic Protynnoia*, it too exhibits signs of a redactional history. C. W. Hedrick has plausibly pointed out that the *Apocalypse of Adam* consists of two independent

12. Cf. B. A. PEARSON, trans. with S. Giverson, “Melchizedek,” in *Nag Hammadi Codices IX and X*, ed. B. A. Pearson (Nag Hammadi Studies 15; Leiden: E. J. Brill, 1981), esp. 229-250.

threads, "sources" A and B, which have been woven together along with editorial comments by a redactor.¹³

Source A contains a deathbed testament of Adam who relates to his son Seth the loss of his knowledge of God which he shared with Eve until they were split into two aeons, and were enslaved to the creator god who brought the flood and conflagration. The couple's fleshly seed is preserved in the offspring of Noah, who together with his sons Ham, Japheth and Shem, are regarded as sinful Sethites who have disobeyed their heritage and have made a pact to serve the evil creator Saklas, since they, like the angels of Gen 6:1-4, have lustfully cohabited with mortal women.¹⁴ The result is the flood, from which Noah saves himself and his family in the ark, while certain "holy angels" elevate Seth's seed, the people of Gnosis, to safety. Yet among the offspring of Noah, who form twelve kingdoms that serve Saklas, there is a "righteous remnant" consisting of 400,000 of the sons of Ham and Japheth who, after the flood, defected from the Semites—apparently the seed of Shem are Jews who are completely condemned—and join with the elect, the true, undefiled seed of Seth. This defection angers Saklas, who determines to exterminate the elect through a great conflagration. While all the sons of Noah were saved from the flood, the elect, joined by the 400,000, will be saved from Saklas' second attempt to exterminate them—perhaps through the raining of fire and brimstone on Sodom and Gomorrah—by the ministers of the Four Luminaries Abrasax, Samblo and Gamaliel. The elect will live forever in the aeons (probably those of the Four Luminaries), but the rest of the offspring of Noah will continue to serve the creator and will surely die. At this point a third divine intervention is introduced, which contains material that seems to derive from a new source.

Hedrick's source B contains a dream vision revealed to Adam by three glorious men who narrate the third saving mission of an "illuminator" whose origin is unknown to the evil powers. Thirteen opinions of his origins, symbolized by thirteen "kingdoms," are rejected; in reality

13. C. W. HEDRICK, "The Apocalypse of Adam: A Literary and Source Analysis," *Society of Biblical Literature Seminar Papers* (1972), 581-590, and more fully, IDEM, *The Apocalypse of Adam: A Literary and Source Analysis* (Society of Biblical Literature Dissertation Series 46; Chico, CA: Scholar's Press, 1980). Source A: V 64, 1-65, 23; 66, 12-67, 12; 67, 22-29; 69, 1-76, 6; 83, 7-84, 3; 85, 19-22, 32; Source B: V 65, 24-66, 12; 67, 12-21; 76, 8-83, 4.

14. The interpretation of STROUMSA, *Another Seed*, 82-103.

he comes from a great aeon to enlighten his elect. From the point of view of the redactor, the illuminator does not receive nourishment, glory, and power in the beyond and then "come (down) to the water," which the redactor regards as polluted and chaotic, but rather remains above in the light where he resides with the three imperishable illuminators Yesseus, Mazareus, Yessedekus, the Living Water.¹⁵ At some point, angelic beings will bring the truth to the Sethians below in a way independent of the written word of the evil creator, a truth that is apparently communicated by a holy baptism through "logos-begotten" illuminators.

There is thus a distinction between the holy baptism with Living Water and a baptism practiced by the servants of the creator who have polluted the water of life. A similar distinction between a polluted earthly baptism and an undefiled celestial baptism is apparently made in *Melchizedek* (IX 7,4-9,2), *Zostrianos* (VIII 131,2-10), and the *Gospel of the Egyptians* (III 67,22-26, esp. IV 80,9-13). This agrees with the recurrent emphasis in the latter two works and in the *Trimorphic Protynnoia* on the "unpolluted" or "undefiled" waters, called the "spring (i.e., source) of truth."

Finally, the *Apocalypse of Adam* shares with the *Trimorphic Protynnoia* (and, as will be noted, the *Gospel of the Egyptians*), the motif of the triple descent of the redeemer (the Illuminator, Protynnoia and Seth respectively) culminating in the delivery of a saving baptism. On the other hand, it knows nothing of a rite explicitly called the Five Seals, nor of the "Barbeloite" doctrine of the divine Father, Mother, and Son triad as it occurs in Irenaeus, *Adversus Haereses* I.29, the *Apocryphon of John*, the *Trimorphic Protynnoia*, the *Gospel of the Egyptians*, and *Melchizedek*.

5. The Gospel of the Egyptians

Although the original and proper title of the *Gospel of the Egyptians* is *The Holy Book of the Great Invisible Spirit*, to avoid confusion, I shall refer to this work throughout as the *Gospel of the Egyptians*, following modern—but incorrect—scholarly convention. As suggested by Schenke, the *Gospel of the Egyptians* can "be understood as the mythological

15. Elsewhere in Sethian treatises, Yesseus Mazareus Yessedekus is a compound name, a barbarization of the name of Jesus in which one is baptized in "living water."

justification of a well-defined ritual of baptism including the invocations that must be performed therein.¹⁶ He observes that the emphasis of this text falls on its final part (III 63,4-68,1 cf. IV 74,17-80,15). At this point in the text, the three advents (*πραπούσαι*) of Seth are summarized, namely his descent at the flood, at the conflagration (of Sodom and Gomorrah), and at the judgment of the archons, to save his seed ("saints") who have gone astray in the world, a scheme of three descents similar to those of the Illuminator in the *Apocalypse of Adam*. It is on his third descent that Seth is said to descend in a Logos-begotten body prepared for himself by the "virgin" (probably Barbelo), put on Jesus, and defeat the powers of the thirteen aeons.¹⁷

This is the same pattern found in the *Trimorphic Protynnoia*, where the Logos-aspect of Protynnoia descends through the levels of the various powers, at each level disguising itself in the garments and form of each one, finally putting on Jesus and bearing him and Protynnoia's "seed" aloft into the holy light. While the *Trimorphic Protynnoia* identifies this Logos with the perfect Son, the Christ (XIII 37,3-8), the god who was begotten (i.e., Autogenes; cf. XIII 37,20-39,13), the *Gospel of the Egyptians* identifies "the great Christ" with the archetypal Seth, the Triple Male Child "Telmaēl Telmaēl Hēli Hēli Machar Machar Seth," and distinguishes him from the lower figure of Autogenes, who is always mentioned in association with the Logos and the "incorruptible man Adamas." Furthermore, both the *Trimorphic Protynnoia* and the *Gospel of the Egyptians* equate the descent of the Logos upon the earthly figure of Jesus with the bestowal of the baptismal rite of the Five Seals. The *Gospel of the Egyptians* identifies the living water in which one is baptized with Yesseus Mazareus Yessedekus (a barbarized version of the name of Jesus), while the *Trimorphic Protynnoia* identifies it with the Voice/Father aspect of Protynnoia, which her Logos/Child aspect in turn pours out on her members below, stripping them of the corporeal and psychic thought and replacing it with radiant light.

While the *Trimorphic Protynnoia*—in which the figure of Jesus plays no specific redemptive role—identifies this enlightenment merely with undergoing the rite of the Five Seals, the *Gospel of the Egyptians* attributes several functions to Seth's descent as a Logos-begotten body upon

16. SCHENKE, "Gnostic Sethianism," 600.

17. III 63,4-64,9. In the *Gospel of the Egyptians*, those bearing the designation "virgin[al]" are the Great Invisible Spirit, Barbelo[n], Youel, and Plesitheia.

Jesus: he is the instrument of a holy baptism, which involves the "killing" (ὢωτε, IV 75,3; III 63,9 has ὢωτη, "reconciliation") of the world, the begetting of the saints through invisible secret symbols, a renouncing of the world and the god of the thirteen aeons as well as the "nailing" of their powers, and a gathering of the saints. In III 65,26-66,8 it is said that through the incorruptible man Poimael, those "who are worthy of (the) invocation, the (baptism of) the renunciations of the Five Seals in the spring-baptism will know their receivers," identified earlier as the ministers of the Four Luminaries, Gamaliel, Gabriel, Samblo and Abrasax.¹⁸ In the *Trimorphic Protynnoia* (XIII 48,26-31), the ministers of the Four Luminaries (Gamaliel, [...] Jnen and Samblo) rapture the baptizand into the Light. Thus in both these treatises, there are a series of references to certain gestures and verbal performances capable of ritual enactment: renunciation, stripping, invocation and naming of holy powers, doxological prayer to the living water, anointing, enthronement, investiture, baptismal immersion, and certain other manual gestures, such as extending the arms in a circle. Whether any of these acts, and if so, which ones, comprise the Five Seals is difficult to tell; certainly all these were frequently part of the baptismal rite in the wider church as well.

As in the case of the *Apocalypse of Adam* and *Apocryphon of John*, the *Gospel of the Egyptians* and the *Trimorphic Protynnoia* portray salvation as the culmination of a series of three descents of a heavenly being to earth. The *Gospel of the Egyptians* and the *Trimorphic Protynnoia* ascribe the final act of salvation to the third descent of Seth or Pro-

18. Earlier in the *Gospel of the Egyptians* (III 52,3-53,9) these ministers, ranked in the same order, are listed as members of the aeons of the Four Luminaries Harmozel, Oroiael, Daveithe and Eleleth, and they are joined by two series of hypostatized virtues: as feminine consorts for the Four Luminaries to complete the ogdoad of Autogenes: Charis, Thelesis, Synesis, Phronesis (similar to and probably derived from the systems of the *Apocryphon of John* and Irenaeus, *Adv. Haer.* 1.29), and to complete a fifth ogdoad, four consorts for the four ministers, Mneme, Agape, Eirene and (Aionia) Zoe (probably derived from the *Apocryphon of John* (II, 5,26-30; 6,7; 7,12), where Aionia Zōē may be an error for ζωὴ and ζωή, regarded in the *Gospel of the Egyptians* as feminine consorts for the four ministers). The contents of the second and third ogdoads of the Mother and Child are unspecified, while that of the Father (III 42,5-11) contains thought, word, incorruption, eternal [life], will, mind, and foreknowledge, only seven items, lacking the figure of Christ; the complete ogdoad occurs in Irenaeus' (*Adv. Haer.* 1.29) version of the system underlying the *Apocryphon of John*.

tennoia in the form of the Logos who, in the former work, puts on Jesus, or in the latter, rescues him from the cross. In each case this descent is associated with the bestowal of a ritual of baptismal ascent known as the Five Seals in which the bodily and psychic garment of the spirit is replaced with light and immortal incorruptibility. The eschatological role of Jesus in these two texts clearly reflects Christian influence, positive to be sure in the *Gospel of the Egyptians*, but of an extremely polemical sort in the *Trimorphic Protynnoia*, since there, rather than being the savior, Jesus becomes the one saved.

6. The Hypostasis of the Archons

The triple descent of the revealer also informs the basic soteriological pattern in the *Hypostasis of the Archons*, whose first part is a Sethian rewriting of Genesis 2-9 that draws not only on various Jewish exegetical traditions, but also on an interpretation of Genesis 2 similar to Paul's, for example in 1 Cor 15:35-50 (on the two Adams and the physical versus spiritual body). The initial descent is Incorruptibility's rebuke of the chief authority Samael followed by her downward gaze by which she projects below the divine image which the authorities capture into an earthly, but inert, form (II 86,27-87,33). The second act opens with the descent of the Spirit "from the Adamantine" land (the divine realm) to ensoul the inert Adam by the insufflation of spiritual substance (II 88, 10-15; cf. 1 Cor 15:43-47). When the Authorities put Adam to sleep and extract Eve from his rib, the removal of spiritual substance leaves him again merely psychic, whereupon the spiritual Eve appears in the form of the snake and enlightens the earthly Adam and Eve by causing them to eat of the tree of knowledge, thus raising them from the psychic to the spiritual level (II 89,4-90,14; cf. Prov 1:22-26, 29; 3:18-19; 4:13; 1 Cor 15:43-48). After the birth of Cain, Abel, Seth, and Norea,¹⁹ and

19. On Norea see B. A. PEARSON, "The Figure of Norea in Gnostic Literature," *Proceedings of the International Colloquium on Gnosticism, Stockholm, August 20-25, 1973*, ed. G. Widengren (Kungl. Vitterhetts Historie ock Antikvitets Akademiens Handlingar, Filologisk-filosofiska serien, 17; Stockholm and Leiden: Almqvist & Wiksell and E. J. Brill, 1977), 143-152. Norea is the biblical Na'amah (Gen 4:22), the daughter of Cainite Lamech and sister of Tubal-Cain, and later taken to be the wife-sister of Seth. See Ps.-Philo, *Liber antiquitatum biblicarum* 1.1: *Initium mundi*. *Adam genuit tres filios et unam filiam, Cain, Noba, Abel et Seth; Chronicles of Jerahmeel* 26.1: "Adam fathered three sons and three daughters: Cain and his twin, Qalmana, his wife, and Abel and his twin, Deborah his wife; and Seth and his twin,

the coming of the flood, the Archon tries to rape Norea for attempting to burn Noah's ark, whereupon the fourth Luminary Eleleth comes to her rescue. Teaching her about the nature of the archons, Eleleth predicts the third salvific descent in the form of the final appearance of a savior, the true man (perhaps Seth), who will anoint the "seed" (of Seth) with the unction of eternal life and restore it into the light (II 96,29-97,20; cf. 1 Cor 15:47-49).

Though using slightly different nomenclature, this is approximately the same triple descent pattern as occurs in the *Apocryphon of John*, although these descents are not specifically attributed to the Mother Barbelo, whose place is here generally occupied by Incorruptibility, which in the *Apocryphon of John* and the *Gospel of the Egyptians* is only a hypostatized attribute of Pronoia/Barbelo. Whereas the *Apocryphon of John*, the *Trimorphic Protynnoia*, and the *Gospel of the Egyptians* conceive the final act of salvation as the baptism of the Five Seals, the *Hypostasis of the Archons* seems to designate it as an anointing, an action which the former treatises associate only with the emergence of the third member of the primal triad, the divine Autogenes/Christ, who is "anointed (cf. χριστός, χρίσμα) with the goodness (-χρηστός) of the Invisible Spirit." It seems as if the *Hypostasis of the Archons* stands in the Sethian pattern of the salvific descent of wisdom, but knows nothing of the rite of the Five Seals, nor of the "Barbeloite" doctrine of the divine Father, Mother, and Son triad as spelled out in Irenaeus, *Adversus Haereses* 1.29, the *Apocryphon of John*, the *Trimorphic Protynnoia*, the *Gospel of the Egyptians*, and *Melchizedek*.

Noba', his wife"; according to *Zohar* I, 55a; III, 76b the Cainite Na'amah seduced the "sons of God" (Gen. 6:2 interpreted to mean angels) by her beauty; R. Abba b. Kahana, in *Midrash Genesis Rabba* on Gen. 4:22: "Na'amah was Noah's wife"; in NHC IX,2, *The Thought of Norea*, Norea cries out for help to the Four Luminaries and is ultimately translated to the heavenly Pleroma; *Orig. World* II 102, 7-10, "You will find the effects and male powers of these names discussed in the Archangelic Book of the Prophet Moses and the female names, in the first book of Noria," and II 102, 23-25 "You will find the description of these things precisely stated in the first treatise of Oraia"; the Sethians (Ophians or Ophites) of Irenaeus, *Adversus Haereses* I.30,9 hold that after the birth of Cain and Abel, Seth was generated after Norea, by the providence of Prunicos [i.e. Sophia]; the Sethians *apud* Epiphanius, *Panarion* 39,5.2 "A certain Horaia they claim to be Seth's wife"; Nicolaitans *apud* Filastrius, *Haer.* 33.3: they venerate this Barbelo and a certain woman Nora; see Epiphanius' lengthy account of the Nicolaitans in *Panarion* 26.1.3-2.1.

7. The Thought of Norea

Norea's plea to the "God of the all" in the *Hypostasis of the Archons* constitutes her initial action in the *Thought of Norea*, where she invokes the divine triad of Father (Mind, Adamas), Mother (Ennoia) and Son (Mind, Logos, Autogenes). Just as in the *Hypostasis of the Archons* where the angel Eleleth comes to her aid, so also the *Thought of Norea* accords her the Four Luminaries as helpers who intercede for her with the Father of the All. Having entered a condition of deficiency, she will be allowed to find rest in the place of Epinoia with the divine Autogenes. Just as the Epinoia of Light in the *Trimorphic Protynoia* and the *Apocryphon of John*, so also Norea in the *Thought of Norea* is a symbolic equivalent of Sophia in the task of making up her deficiency. According to the *Trimorphic Protynoia*:

XIII 39³² Now when the Epinoia of the [Light] realized³³ that [he (Yaltabaoth)] had begged him (the Light),³⁴ for another [order, even though he was lower] than she, she said,³⁵ "Grant me another order so that you (Eleleth) may become for me³⁶ [a dwelling place lest I dwell] in disorder³⁷ [forever]." And the order of the entire house of 40¹ glory [was agreed] upon her² word. A blessing was brought for³ her and the higher order released it⁴ to her.

In the *Thought of Norea*:

IX 27²¹ It is Norea who [cries out]²² to them. They [heard],²³ (and) they received her into her place²⁴ forever. They gave it²⁵ to her in the Father of Nous,²⁶ Adamas, as well as the voice²⁷ of the Holy Ones,²⁸ 1 in order that she might rest² in the ineffable Epinoia.

B. Treatises Employing the Ascent Pattern

It now remains to treat those Sethian texts which employ the scheme of visionary ascent to enlightenment in preference to that of the three-fold descent of a revealer into the world. For this purpose, the component of ascension or rapture into the light culminating in the baptismal rite of the Five Seals, with its associated *dramatis personae* functioning as various baptizers, purifiers, glorifiers, superintendents, guardians and raptured, as well as the associated springs, gates, living waters, and so on, will be presupposed. Indeed the ascensional component in the baptismal rite is probably the predecessor of a practice of visionary ascent performed quite apart from the actual physical act of baptism. In the

texts to be considered, *Zostrianos*, *Allogenes*, the *Three Steles of Seth*, and *Marsanes*, not only is the experience of such an ascent developed into a specific technique of visionary ascent, but also a new metaphysical nomenclature for the ontological levels of the ascent is adopted from contemporary Platonic metaphysics. These texts are further distinguished by the apparent absence of certain prominent Sethian themes, such as the apocalyptic schematization of history according to the periodic descent of a divine revealer or redeemer. They exhibit a greatly attenuated interest in (*Zostrianos*) or even absence of (*Allogenes*, *Steles Seth*, *Marsanes*) a narrative of the cosmogony of this world including the downward inclination of Sophia and the origin and activity of her demiurgical offspring. They also lack any exegetical speculation on the Genesis story of the creation of mankind and his primeval history; only the names of Adam (Adamas, Pigeradamas) and Seth (Setheus, Seth Emacha Seth) remain, but as exclusively heavenly beings. Furthermore, these texts show no manifest evidence of Christianization or of concern with issues raised by Christianity. In these texts, Sethianism has become a form of mythological Platonism.

The Platonizing Sethian texts resort to the conceptuality of later religious Platonic metaphysics for identifying the traditional Sethian divine beings with various abstract levels of transcendent being. They commemorate the ecstatic ascent of a single exceptional individual such as Zostrianos (the alleged uncle or grandfather of Zoroaster), Allogenes ("one of another kind, race," a play on σπέρμα ἔτερον of Gen 4:25), Emmacha Seth, or Marsanes. Many of the traditional Sethian figures continue to appear: the Invisible Spirit and its Silence; the male virginal Barbelo and her three attributes (now completely renamed and redefined as aeons); the divine Autogenes (no longer understood as Barbelo's child); Adamas/Pigeradamas; the Triple-Male Child; and the child of the child Esepech (now spelled Ephesech); and certain feminine powers who appear to be lower doubles of Barbelo, such as Youel/Yoel and Meirothea.

The metaphysics of the Platonizing Sethian treatises is strikingly innovative: it is laid out on four ontological levels, positing a highest realm beyond even being itself, below which one finds an atemporal, intelligible realm of pure determinate being, followed by a psychic realm, characterized by time and motion, and finally a physical realm at the bottom of the scale. Furthermore, these treatises seem to have com-

pletely jettisoned the Father-Mother-Child nomenclature designating the supreme trinity familiar from earlier treatises in favor of an absolute monism that completely reconceptualizes the older triadic metaphysics. In this new metaphysics, rather than a single triad of supreme principles, two new triads are proposed.²⁰ The first of these is the Triple Powered One, a triad of abstract powers—usually named Existence, Vitality, and Mentality—by which the Invisible Spirit generates all further reality. The second is a triad of distinct ontological levels contained in the erstwhile Mother figure, Barbelo. From highest to lowest, these are: Kalyptos (the Hidden One), Protophanes (the First-Appearing one), and the divine Autogenes (the Self-begotten one). Under this new arrangement, Barbelo is no longer conceived as the feminine Mother of her Child Autogenes, but as the masculine “Aeon ($\delta\alpha\lambda\omega\nu$) of Barbelo.” As a result, the erstwhile Child-figure of the traditional Father-Mother-Child triad becomes merely the lowest of the three levels of the Barbelo Aeon, and—in *Zostrianos* and *Allogenes*—a new Child figure emerges, the Triple Male Child, a being who resides at various levels in the Barbelo Aeon and functions as a (non-descending) Savior.

At the lower periphery of the divine world are the Self-generated Aeons, presided over by the divine Autogenes. Souls that reside in the Self-generated Aeons are called (perfect) “individuals” who are assured of salvation by virtue of knowledgeably abiding in “the truth of the All.” The Self-generated Aeons contain the Four Luminaries, as well as the vast majority of the divine beings traditionally associated with the Sethian baptismal rite.

The divine world contains all those beings that are either unbegotten or self-begotten. Below the Self-generated Aeons comes the realm of the generated cosmos, which *Allogenes* merely calls “Nature” ($\phiύσις$). In *Zostrianos* and *Marsanes*, however, the realm extending from beneath the Aeon of Barbelo to the earth is expressly articulated into distinct levels, each populated with various kinds of souls and spiritual beings. According to *Zostrianos*, directly below the Aeon of Barbelo, one finds:

20. See J. H. SIEBER, “An Introduction to the Tractate *Zostrianos* from Nag Hammadi,” *Novum Testamentum* 15 (1973), 233–240, esp. 238; IDEM, “The Barbelo Aeon as Sophia in *Zostrianos* and Related Tractates,” in *Rediscovery*, 788–795 and IDEM, “Introduction” to *Zostrianos* in *Nag Hammadi Codex VIII*, ed. J. H. Sieber (Nag Hammadi Studies 31; Leiden: Brill, 1991), 7–28.

1. the Repentance (*Metanoia*), containing the disembodied souls of those who sin yet repent,
2. the Sojourn (*Paroikesis*), containing disembodied souls who are not self-directed, but follow the ways of others,
3. the Aeonic Copies (*Antitypoī*), presumably the seven planets and the fixed stars as the original abode of disembodied souls,²¹
4. the atmospheric realm (“airy earth,” *Ge Aerodios*), apparently the realm extending from the moon down to the level of the clouds or the earth itself, and finally
5. the corporeal realm below the moon, with its own thirteen aeons presided over by the Archon.

A similar hierarchy, omitting the domain of the Aeonic Copies and the atmospheric realm, is found in *Marsanes* (X 2,16–3,17), which calls all thirteen ontological levels from lowest to highest “seals.”²² As in *Zostrianos*, the aeonic hierarchy seems to be interpreted by baptismal terminology, a feature entirely missing in *Allogenes* and the *Three Steles of Seth*. The most complete list of these powers comes from the last page of the untitled text of the Bruce Codex (263,11–264,6 [Schmidt-MacDermot]):

LX²³ He heard them and sent²⁴ discriminating²⁵ powers that know the structure of²⁶ the Hidden Aeons; he sent them²⁷ forth in accord with the

21. In some places these antitypes seem to be copies of the immediately suprajacent Self-generated Aeons, Metanoia, and Paroikesis, rather than to constitute a single level of their own. In *Zostrianos* (VIII 12,2–18), this level apparently consists of the souls of ordinary mortals who “cannot stand according to the power [they have in] themselves,” but are instead “trained by the Aeonic Copies, which receive a pattern of their souls while they are still in the world. After the individual procession of the aeons, they come into being and they are individually transferred from the antitype of the Sojourn to the truly existent Sojourn, from the antitype of Repentance to the truly existent Repentance, [and from the] antitype of Self-generated (Aeons) [to the] truly existent [Self-generated (Aeons)], and so on.”

22. *Marsanes* (X 2,12–4,23) enumerates each of these levels as thirteen “seals” in ascending order. Thus the first through third seals are the “material and cosmic” (perhaps the sublunar realms including the “ethereal earth”), the fourth seems to be “incorporeal” (perhaps the Sojourn), the fifth is the Repentance, the sixth the Self-begotten ones, the seventh Autogenes, the eighth Protophanes, the ninth probably Kalyptos, the tenth Barbelo, the eleventh and twelfth the Invisible Spirit and his Triple Powered One, and the thirteenth and highest “seal” is the unknown Silent One.

structure of the Hidden ones³⁴ and imposed order according to the transcendent order³⁵ and according to the Hidden structure.³⁶ They began from the bottom up LXI¹ so that the construction might fit² together:

Now he created the atmospheric³ realm as

a dwelling place for those who⁴ came forth that
they might abide in it until⁵ the confirmation of those below them.⁶

Next, the true Sojourn;⁷

within this, the place of the (true) Repentance;⁸
within this, the (true) Atmospheric⁹ Copies.

Next,¹⁰ the Sojourn;

the Repentance;¹¹

within this, the Self-generated¹² Copies in that place.¹³

They were baptized in the name of the Autogenes,¹⁴ the God over them.¹⁵ And they placed powers¹⁶ there over the Spring¹⁷ of Living Water, who were¹⁸ brought forth as they came. These¹⁹ are the names of the powers over²⁰ the Living Water:

Michar,²¹ Micheus; and

they (the waters) are purified by²² Barpharanges.

And²³ within these, the Aeons of Sophia;²⁴

within these the real²⁵ Truth.

There are there Pistis Sophia²⁶ and
the pre-existent Jesus:²⁷ the one who lives, the atmospheric one, and²⁸
his twelve Aeons.²⁹

Placed there were Sel<d>ao³⁰ and Eleinos and Zogenethlos³¹ and
Selmelche</>

and the³² Self-generated Aeons, and

within³³ it were placed the Four Luminaries³⁴

Eleleth, Davei<th>e, Oroiael, [LXII¹ and Armozel ...].

In *Zostrianos*, the realms above the atmospheric realm are apparently inhabited by disembodied souls during the period between their various incarnations. They each represent different levels of spiritual attainment beyond confinement to the corporeal realm and its thirteen aeons. Each level is marked by a separate baptism appointed for those who achieve it. Below the Barbelo Aeon, there are those who ascend to the atmospheric realm, the Aeonic Copies, the Sojourn, and the Repentance, and within the Barbelo Aeon, there are the perfect individuals in the Autogenes Aeon, the all-perfect ones in the Protophanes Aeon, and those who truly exist in the Kalyptos Aeon (VIII 24,28-25,22).

Before proceeding to a brief characterization of each of the Platonizing Sethian treatises and illustrating their general relationship with one another and with other Sethian treatises, I note several concrete in-

stances of such interrelationships. First, in the three treatises featuring a celestial ascent, *Allogenes* (XI 54,11-37), the *Three Steles of Seth* (VII 125,24-126, 17) and *Zostrianos* (VIII 51,24-52,8; 86,13-24; 88,9-25), there occurs a special aretalogical ascription of praise delivered to or invoking certain beings that seem to belong to the Aeon of Barbelo and are associated with her subaeons Kalyptos, Protophanes and Autogenes.²³ These doxologies directed to a somewhat fixed set of beings probably all stem from some kind of liturgical—thus likely communal—practice on the part of Sethian practitioners of visionary ascent. The largely non-Semitic and non-Christian, Graecicizing form of the names of the beings named are not part of the standard repertoire of names invoked in the traditional baptismal context, which suggests that they originated elsewhere.²⁴

Second, it is to be noted that *Allogenes* (XI 62,27-63,25) sustains a nearly word-for-word parallel with the Coptic text of the negative theology applied to the Invisible Spirit in the *Apocryphon of John* (BG 24,6-25,6 and II 3,17-35).²⁵ This may suggest a dependence of *Allogenes* upon some form of the *Apocryphon of John*, which is probably the older of the two texts, or of both *Allogenes* and the *Apocryphon of John* on a common source, probably a pre-Plotinian Middle Platonic commentary on Plato's *Parmenides*. Finally, even though not a concrete relationship to another Sethian treatise, one should also bear in mind the nearly word-for-word parallel in a negative theological passage shared in common between *Zostrianos* (VIII 64,13-66,11) and Marius Victorinus (*Adversus Arium* 1.49,9-40), both of which probably also derive from a Middle Platonic commentary on Plato's *Parmenides*.²⁶

While the continuity of these Platonizing Sethian treatises with those Sethian treatises employing the descent pattern is clear, particularly in

23. Parallels cited in Chapter 14, p. 608.

24. These are: Alpheges, Antitheus, Aphredon, Aramen, (H)armedon, Asineus, Beritheus, Deiphaneus, Eleaon, Elilioupheus, Emouniar, Epiphanios, Erigenaor, Kandephorus, Lalameus, Mellephaneus, Nephredon, Nibareus, Notheus, Optaon, Orimenios, Senaon, Siou, Ismoun, Solmis, Thalanatheus, Yatomenes(-os), and Yetheus. The names of these beings stand out in contrast to most Sethian *nomina barbara* by the fact that most of them are Greek compounds in -eus, -os, -is and -tos which seems to be in keeping with the Graecicizing, Platonic terminology of these treatises.

25. Parallels cited in Chapter 12, p. 503.

26. Parallel cited in Chapter 12, p. 505.

the use of a common nomenclature for divine beings and instances of baptismal motifs, these treatises demonstrate the formation of new literary and ritual alliances with other groups whose provenance is unknown, save for their interest in theurgical, magical, and astrological practices and their preoccupation with Platonic philosophical lore as a means of articulating the ascent toward ultimate enlightenment.

1. Zostrianos

Zostrianos is rich in baptismal language, but it uses the imagery of baptism in the name of a divine being solely to delineate the various stages in a supracelestial ascent. Baptism now has nothing to do with a redemptive ritual introduced by a descending figure such as Seth or Christ or the Logos (none of which are mentioned). This interpretation of baptism owes to the influence upon *Zostrianos* of a tradition of visionary ecstatic ascent achieved as a self-performable technique typical of religious Platonism. Nevertheless, in pages 6-62, *Zostrianos* draws on the very sort of baptismal ascent traditions found especially in the *Gospel of the Egyptians*, which serve to interpret its Platonizing scheme of ascent and doctrine of transcendent metaphysical levels.

Thus the basic scheme of *Zostrianos* is built around the reception of a graded series of revelations and visions of the transcendental beings appropriate to each successive ontological level revealed to and contemplated by the visionary. At each stage of the ascent, *Zostrianos* instructed about its character and spiritual inhabitants, whereupon he contemplates them and is assimilated to their nature. Successive stages of the ascent are marked by a graded series of baptisms or washings and sealings.

According to pages 4-7 of *Zostrianos*, after an initial revelation from an angel of Light, *Zostrianos* freely ascends in a cloud of light through the thirteen cosmic aeons of the Archon up to the ethereal earth and is baptized. He then passes through the copies of the aeons, and is baptized seven times in Living Water, "once for each of the aeons." At the level of the Sojourn he is baptized once, and at the level of the Repentance he is baptized six times. After his fifteenth baptism, *Zostrianos* ascends to the Self-begotten Aeons and is baptized four times in the name of the divine Autogenes, becoming a different kind of angel with each baptism.

At this point, *Zostrianos* (VIII 6,7-7,1) introduces a block of Sethian baptismal material whose closest parallels occur in the *Gospel of the*

Egyptians (especially III 64,9-65,26; cf. IV 75,24-77,20). According to it, *Zostrianos* has been baptized four times in the name of the divine Autogenes by the powers over the living waters, Michar and Micheus, purified by Barpharanges (named Sesengen[bar]pharanges in the *Gospel of the Egyptians*), and sealed by Michar, Micheus, Seldao, Elenos and Zogenethlos, of whom all but the last occur in the *Gospel of the Egyptians* parallel. Then *Zostrianos* blesses the divine Autogenes, Pigeradamas and his son Seth Emmacha Seth, the Four Luminaries Armozel, Oroiael, Daveithe and Eleleth, Meirothea the mother (of the heavenly Adam, cf. the *Gospel of the Egyptians* III 49,1-16 cf. IV 60,30-61,18), Prophania the mother of the Lights (the *Gospel of the Egyptians* III 51,14-21), and Plesithea the mother of the angels (the *Gospel of the Egyptians* III 56, 5).

Hereupon, *Zostrianos* (VIII 8,7-13,6) includes a revelation by Austrounios concerning the nature of the Aeonic Copies, the Sojourn, the Repentance, and a brief account of Sophia's generation of Matter and of the Archon-creator who makes the copies of the aeons out of his imagination based on merely a reflection of her reflection; it concludes with a blessing of Kalyptos, Protophanes and the perfect Child (i.e. the Triple Male) and his eye Pigeradamas (i.e. the Autogenes).

There then follows a lengthy revelation by Ephesech, the child of the child (a Seth-figure; VIII 13,7-53,14) which is concerned to interpret the waters of baptism in terms of the metaphysical ontology of Kalyptos, Protophanes, Autogenes and the Triple Powered One of the Invisible Spirit, much as it occurs also in *Allogenes*. On pages 29-34 and 47-53 of this revelation we find the *Allogenes*-like material supplemented by the sort of Sethian mythologumena familiar from the *Gospel of the Egyptians* and the *Trimorphic Protynnoia*.²⁷

27. On pages 29-34 the names of the Four Luminaries are etymologized, e.g. Armozel is related to ἀπολέντις ("join") and Oroiael to ὄραν (Coptic ΕΙΩΡΡ, "see") and Daveithe possibly to ἰδεῖν [Fidē] (Coptic ΕΚΩΡΡ, "see"), while Eleleth is related to ὄρμη ("impulse"). The Four Luminaries are said to belong to the Mother and the perfect Mind of Light (in *Gos. Egypt.* they emerge from Prophania and Adamas). There follows a complicated attempt to interrelate Adamas and Seth with Meirothea (the mother of Adamas in *Gos. Egypt.*) who is said to "[belong to] the divine Autogenes; [she derives] from herself and [Adamas], and is a Thought of the perfect Mind because of her Existence, Essence, Quality and Being" (VIII 30,14-20, a play on Platonic/Aristotelian categories). I restore this passage as follows: 30¹⁴ ΜΗΡΟΣΕΑ ΔΙΕΙ ΤΕ ΙΤΗ ΕΙΤΙΑΙ¹⁵ ΠΛΑΥΤΟΓΕΝΗΣ ΝΙΝΟΙΥΤΕ ΟΙΓΩΝΩΣΙ¹⁶ ΕΒΟΛ ΝΖΗΤΚ ΜΝ ΣΑΙΖΜΑΣΙ¹⁷ ΕΥΜΙΕΕΥΙΕ¹⁷ ΔΕ ΝΤΕ ΤΙΝΟΥΙC

On pages 47-53, the revelation from Ephesech takes up with traditional Sethian materials again. In particular, the remaining Sethian baptismal personalia not mentioned on page 6 appear, but with such great variation in order and grouping that one wonders whether the author of *Zostrianos* any longer understood their traditional significance. It appears that the baptismal personalia listed in the *Gospel of the Egyptians* (III 64,9-65,26) have been distributed by the author of *Zostrianos* in two separate contexts (page 6 during Zostrianos' baptism and pages 47-53 in Ephesech's revelation).²⁸

At the conclusion of Ephesech's revelation, Zostrianos is baptized a fifth time in the Autogenes and becomes divine. He is then baptized five more times and sees Youel, the Four Luminaries of the aeon of Protophanes, and a number of other beings peculiar to *Zostrianos*. Perhaps these fivefold baptisms in the name of the Autogenes have something to do with the rite of the Five Seals.

At this point begins the revelation of Yoel. Ephesech introduces Zostrianos to the presence of Yesseus Mazareus Yessedekus and Gamaliel and Gabriel who provide the crowns of light that bear four kinds of seals signifying the triple-classes belonging to the Invisible Spirit. Apparently, they have something to do with the three "kinds" or "races" belonging to Autogenes, Protophanes and Kalyptos, and which seem to correspond respectively to the "perfect individuals," "those who exist together," and those who "truly exist," just as in *Allogenes*. Then Zostrianos is baptized twice more, first in living water, perhaps in the name of the perfect Mind Protophanes, and second in the aeon of the Triple Male Child, whom he sees. Herewith the series of baptisms in *Zostrianos* is completed. Zostrianos has become perfect. Unlike the figures of Allogenes and Marsanes, who apparently ascend to the very summit of

ΝΙΤΕΛΙΟΣ ΕΤΒΕ¹⁸ ΤΕΤΕ ΤΩΣ ΝΩΓΙΠΑΡΧΙΟΣ Σ[ΕΙ] ΟΥ ΤΕ¹⁹ Α ΣΕ
ΝΕΣΣΩΟΠ¹ ΠΕ ΝΑΙΨ ΝΡΗΤΕ²⁰ ΣΥΩ ΣΕ ΣΩΟΙΟΠ¹ In all this, Protophanes is the Mind, Meirothea is the Thought of the Mind, Autogenes is the Logos and Gnosis of the Mind, the Four Luminaries are perhaps seen as words (i.e. σπερματικοί λόγοι) of the Mind, and Adam and Seth are seen as the Gnosis of the Logos.

28. Signifying by parentheses those not contained in the *Gospel of the Egyptians*. (III 64,9-65,26), these include: Gamaliel, Strempouchos, Akramas, (Loel), Mnesinous, Yesseus Mazareus Yessedekus, (Ormos), Karnaiel(!), Isauel, (Audael), Abrasax, (Phaleris, Phalses, Eurius, Stetheus), Theopemptos, Eurymeneus, Olsen, and others, including Samblo (and the previous revealer Authrounios).

reality, Zostrianos' ascent terminates in the Protophanes aeon. Here, he is handed over to the guidance of Salamex, Selmen and Armē, the Luminaries of the Aeon of Barbelo (who are also featured in *Allogenes*, XI 56,24-27) who will guide Zostrianos into the vision of the totality of the Aeon of Barbelo and of the ultimate Invisible Spirit and his Triple Powered One.

In sum, it seems that Zostrianos is baptized at least twenty-two times in the course of his ascent, once at the airy earth, seven times in the copies of the aeons, once in the Sojourn and six times in the Repentance for a subtotal of fifteen. Then at the level of the Self-begotten ones he is baptized four times (once for each of the Four Luminaries) by the traditional Barbeloite baptizers and purifiers, at the level of Autogenes he is baptized a fifth time and becomes divine, once again at the level of the Triple Male Child and becomes truly existing, and, it seems, once again at the level of Protophanes, where he becomes perfect, for a subtotal of seven, and a grand total of some twenty-two baptisms or washings. Although the fragmentary state of the text precludes certainty on the total number of baptisms or the precise significance of each, it is clear that baptism has here become interpreted as a metaphor for the stages by which a visionary becomes assimilated to the being and nature of each level of the transcendent realm to which he or she contemplatively ascends.²⁹

Once the revelation and the attendant vision are complete, Zostrianos descends from the Protophanes Aeon to the Self-generated Aeons (receiving there a pure perceptible image), thence to the Aeonic Copies and from the Aeonic copies to the atmospheric realm (where he writes the three wooden tablets of the revelation), and finally returns to the perceptible cosmos where he puts on and empowers his "uninstructed" earthly "image" in which he goes about preaching the truth to everyone.

In the course of his ascent, Zostrianos undergoes a sequence of spiritual transformations: up the scale of reality from perceptible to divine, divine to truly existing, truly existing to perfect, perfect to all-perfect, and back down the scale of reality from all-perfect to perfect, and perfect to perceptible. Matching these spiritual transformations, Zostrianos is successively transformed from a morally improved into an intellectu-

29. For a fuller discussion of the visionary ascent in the Platonizing Sethian treatises, see Chapter 15 on "The Knowledge of God in the Platonizing Sethian treatises."

ally awakened earthly being, from an earthly being into a glory, from a glory into various kinds of angel, and from an angel into a divine being.

2. Allogenes

We now briefly summarize the epistemology and ontology of *Allogenes* as it is articulated in the context of a contemplative ascent leading to enlightenment, which is treated more fully and comparatively in Chapter 15. In *Allogenes* (XI 58,26-61,21), the ascent is tripartitioned into separate but successive stages, just as its general ontology is tripartitioned, since the object of the ascent is to become assimilated with each higher level of being through which one passes. Rather than marking the stages of the ascent by successive baptisms, as in *Zostrianos*, *Allogenes* identifies them according to the epistemological or cognitive state achieved by the visionary at each level. As in *Zostrianos* (but not *Marsanes*), each stage of the ascent is prefaced by instruction from a revealer.

The manner of ascent through the lowest level of the intelligible realm, the Aeon of Barbelo, is revealed by Youel in five speeches to Allogenes (XI 45,6-57,32). The manner of ascent to the Invisible Spirit through the Triple-Powered One is revealed by the three “Luminaries of the Aeon of Barbelo” (XI 58,26-61,22); this second stage of ascent is structured in terms of the tripartite nomenclature previously applied to the Triple-Powered One in XI 49,26-38.³⁰ The manner of the final stage

30. In the section dealing with the ascent, the term Existence (ὑπάρχεις) replaces the term “Essentiality” as the designation for the highest level of the Triple Powered One, and the term “blessedness” replaces the term “Mentality” for its lowest level. In the course of the ascent, Allogenes experiences great “blessedness,” a term that appears to designate the attainment of self-knowledge, and which is also an attribute of the highest level of the Aeon of Barbelo (Kalyptos, XI 58,7-20) as well as the main attribute of the lowest level of the Triple-Powered One. Such visionary contemplation thus entails an assimilation of mental states to the ontological character of the level to which one ascends. There are two further witnesses for the correspondence between Blessedness and Mentality: *Zostrianos* VIII 15,3-12: “[These are the] perfect waters: the [water] of Life, which is that of Vitality, in which you have now been [baptized] in Autogenes; the [water] of Blessedness, which is [that of] Mentality, in which you shall be baptized in Protophanes; and the water of Existence, which is that of Divinity, which belongs to Kalyptos,” and Victorinus, *Adversus Arium* 1.52,3-5 [Henri-Hadot]: *Deus potentia est istarum trium potentiarum, existentiae, vitae, beatitudinis, hoc est eius quod est esse, quod vivere, quod intellegere*. The term Blessedness also figures in the triad Blessedness, Perfection and Divinity

of ascent to the Unknowable One, however, cannot be conveyed by a positive descriptive revelation, but only by a “primary revelation of the Unknowable One.”³¹ This turns out to be the long negative theology in XI 61,32-64,36. On completion of the ascent, Allogenes’ appropriate response will be to record and safeguard the revelation he has received for the benefit of “the worthy” who will come after him (the Sethians) and entrust its proclamation to his confidant Messos (XI 68,16-69,16).

The revealer Youel instructs Allogenes concerning the initial part of the ascent to “the God who truly [pre-exists],” which requires a perfect seeking of the Good within oneself, by which one knows oneself as one who exists with the pre-existent God. According to XI 50,10-36, the wisdom conveyed by Youel’s initial revelation of the Aeon of Barbelo and of the Triple-Powered One will restore Allogenes to his primordial, unfallen condition. It will invest Allogenes’ “thought” with the power requisite to distinguish between “immeasurable and unknowable” things, the contents of the Barbelo Aeon and the principles beyond it, causing Allogenes to fear that his learning has exceeded normal limits.³² In XI 52,7-21, after Youel’s initial revelation of the contents of the Aeon of Barbelo, Allogenes reports that his soul went slack with disturbance. Turning to himself, he sees the light surrounding him and the Good within him and becomes divine, which Youel interprets as a completion of wisdom sufficient to receive a revelation of the Triple-Powered One.

Interpreted in the light of the ontology of the treatise, it seems as if Allogenes has become successively assimilated to the various levels of the Barbelo Aeon: first, to the level of the “individuals” within Autogenes, and second, to the level of “those who are unified” within Protophanes, and third, to “those who truly exist” in Kalyptos. This initial stage of ascent is alluded to in XI 48,6-38, where it says that the indi-

(XI 62,28-36; 63,33-37; cf. 55,26-28; the source of this triad is the *Apocryphon of John* BG 24,9-12; II 3,20-22). In *Allogenes*, the term Blessedness occurs consistently, while the term Perfection varies with Goodness and Existence and the term Divinity is once replaced with Silence.

31. οὐχορῆτη ξόγωντι εβολή τέ πιατογωνή; in *Three Steles of Seth* (VII 125,11-22) this primary revelation seems to be called a “command,” οὐαζαζνε.

32. Perhaps “immeasurable” refers to the intelligible realm of the Ideas and Forms which Platonists regarded as transcending the realm of geometrical magnitudes (τὰ μέτρα, τὰ μέγεθα), and “unknowable” refers to the principles beyond them (cf. *Timaeus* 53D, “known only by God and the one among men dear to him”).

viduals inhabiting the Autogenes level of the Barbelo Aeon cannot attain a revelation of the Triple Powered One who dwells beyond the perfection of being by an act of mind alone (which only apprehends the realm of mere being); yet once they “unify” (at the level of Protophanes) they can *apprehend* the Triple Powered One by the passive receipt of a “first thought” (or “preconception”) that confers authentic being, that is, not merely determinate being, but absolutely perduring and stable being imbued with the “hiddenness of Existence” characteristic of the still higher level of Kalyptos. Yet even this power of positive apprehension is insufficient for comprehending the Invisible Spirit, who transcends determination, perdurance, and even knowledge itself and so is unknowable even by Youel’s perfect comprehension (XI 53,18-23).

At the conclusion of the “hundred years” of preparation, Allogenes reports that he saw Autogenes, the Triple Male, Protophanes, Kalyptos, the Aeon of Barbelo, and the “primal origin of the One without origin,” that is, the Triple-Powered One of the Invisible Spirit (XI 57,29-58,26).³³ One should probably understand this as Allogenes’ ascent through the various levels of the Aeon of Barbelo up to and including the lowest aspect (“blessedness” or Mentality) of the Triple-Powered One, which would be identical with the entirety of the Aeon of Barbelo itself. Up to this point, Allogenes still wears his earthly garment (58,29-30).

This initial vision culminates with Allogenes’ receipt of a luminous garment by which he is taken up to “a pure place” (XI 58,31), where he

33. Although the clause-division is somewhat obscure, the sequence of visions seems to be: 1) The good divine Autogenes; 2) the Savior, the youthful, perfect Triple Male; 3) the noetic, perfect Protophanes-Harmedon (i.e. the goodness of the Triple Male?); 4) the blessedness of Kalyptos; 5) the προαρχή (Τῷ οὐρανῷ Νάρχη) of blessedness, the Aeon of Barbelo full of divinity; and 6) the προαρχή (Τῷ οὐρανῷ Νάρχη) of the one without ἀρχή, the spiritual, invisible Triple-Powered One, the “All” that is higher than perfect. It is difficult to tell whether the phrase in XI 58,15-16 “and his goodness” (ΜΝ Τῷ οὐρανῷ Νάρχη) should be associated with Triple Male or with Protophanes, and this puzzle is related to the question of the status of the Triple Male, who is often associated closely with Protophanes, but on page 51 seems to function as an entity recapitulating the triad Kalyptos, Protophanes and Autogenes (where he is also associated with “salvation”). It is difficult to determine the referent of the two instances of ἀρχή as well as the meaning of the term itself. “The one without ἀρχή” likely refers to the Invisible Spirit, while the “primary ἀρχή” seems to refer to something ranked below one without origin, most likely the Triple-Powered One.

transcends (“stands upon”) his knowledge (characterized by blessedness and self-knowledge) of the individual constituents of the Barbelo-Aeon. He is now ready for “holy powers” revealed to him by the “Luminaries of the Aeon of Barbelo” to encourage him to “strive for” an even higher knowledge toward which he had already “inclined,” namely “the knowledge of the Universal Ones,” that is, of the Triple-Powered One and the Invisible Spirit (59,2-3).

The ascent beyond the Aeon of Barbelo to the Unknowable One is first revealed to Allogenes by holy powers (XI 59,4-60,12) and then actually narrated (XI 60,12-61,22) by Allogenes in a way quite similar to the revelation, yielding what amounts to two accounts of the ascent. Having surpassed his active, earthly knowledge and inclining toward the passive knowledge of the Universal Ones (the Triple-Powered One and the Invisible Spirit, XI 59,2-3), Allogenes attains first the level of blessedness (i.e., Mentality), at which one knows one’s proper self, sees the good in oneself and becomes divine (XI 59,9-13; 60,14-18). Next, as he “seeks himself,” Allogenes ascends (*ἀναχωρεῖν*) to the level of Vitality, characterized by an undivided, eternal, intellectual motion, a supravidetic realm, where one achieves partial stability (he stands not firmly but quietly, XI 59,14-16; 60,19-28). Finally Allogenes achieves the level of Existence, characterized by a completely inactive “stillness” and “standing” (XI 59,19-26; 60,28-37). He is filled with a “primary revelation of the unknowable One” that empowers and permanently strengthens him, enabling him to receive an incognizant knowledge of the unknowable One.

At this point, having assimilated himself to the primal modality of the Triple-Powered One, Allogenes can no longer ascend to any higher level, but must avoid any further effort lest he dissipate his inactivity and fall away from the passivity, concentratedness, and instantaneousness of the primary revelation to follow (XI 59,26-60,12). In a state of utter passivity, Allogenes receives a “primary revelation of the Unknowable One” (XI 59,28-29; 60,39-61,1) characterized as a cognitively vacant knowledge of the Unknowable One (XI 59,30-32; 60,8-12; 61,1-4). This knowledge can be articulated only by an extensive negative theology (XI 61,32-62,13; supplemented by a more affirmative theology, XI 62,14-67,20).

While Zostrianos briefly narrates Zostrianos’ descent, Allogenes’ descent is not narrated. However, the character of the treatise as his revela-

tion to his "son" Messos presupposes his descent to earth, where he writes down the treatise named after him as an earthly transcript of his own revelatory experiences for his worthy successors and deposits it on a mountain, leaving to his son Messos the task of proclaiming them.

3. The Three Steles of Seth

In the *Three Steles of Seth*, the traditional two steles or tablets of stone and brick on which Seth preserved from destruction by flood or fire the vast sum of astrological lore revealed to him (Josephus, *Antiquities* 1.67.1-71.5; Pseudo-Malalas, *Chronologica* 6.7-20; Georgias Monachus, *Chronicon* 10.12-24) have now become three steles recording three doxological hymns addressed by Seth to the respective members of the Sethian divine triad: his father Pigeradamas, the Autogenes Son; the mother Barbelo; and the pre-existent Father. These hymns of praise, preserved for the elect, "living and unshakable race" and discovered by Dositheus, the supposed founder of Samaritan Gnosticism, constitute a virtual Sethian hymnal. After Seth's initial praise of Pigeradamas and the divine Autogenes, those directed to Barbelo and the pre-existent One are cast in the first person plural, as if to be used during a communal ritual of celestial ascent practiced by a community considering themselves to be Seth's descendants. Evidently, the hymns of the first and second steles, addressed to Pigeradamas, Autogenes and the male virginal Barbelo, are used in the ascent through the threefold Aeon of Barbelo, and that of the third stele is used in the salvific ascent to the pre-existent paternal non-being. Once this spiritual acme is achieved, the worshipers enter into a silent act of praise tantamount to cognitive assimilation to the supreme Father, after which they descend through the three levels in reverse order. One is led to suppose that a mystagogue may have spoken these prayers in the presence of a group of contemplative practitioners, as a way of articulating the stages of mental abstraction and refinement experienced by them.

4. Marsanes

Marsanes is a Sethian revelation discourse that serves to remind, amplify and supplement gnostic teaching already possessed by its intended audience by means of the revelatory experience of a single exceptional individual functioning as prophet and teacher for a Gnostic community. The doctrine of the thirteen seals or levels of being extending from the

earthly to the highest divine realms³⁴ are merely summarized for the benefit of an audience already schooled in it; they are roughly the same as those mentioned in *Zostrianos* and to a lesser extent in *Allogenes*. These levels are the object of a visionary ascent which the main speaker, presumably Marsanes, has just undergone:

X 5¹⁷ I have discriminated (διακρίνειν, cf. Sophist 253DE)¹⁸ and have attained the boundary of the partial, sense-perceptible¹⁹ world (and)²⁰ the entire realm²¹ of the incorporeal essence (οὐρά). And²² the intelligible world knew²³ by discrimination²⁴ that in every respect the sense-perceptible²⁵ world is [worthy]²⁶ of being preserved entire, [for]²⁷ I have not ceased speaking [of the]²⁸ Autogenes (Self-generated One), [lest]²⁹ [anyone] be [ignorant]⁶ in turn of the entire place (i.e., the aeonic realm).

In the course of his ascent, it seems that Marsanes, like Zostrianos, had posed various questions concerning the nature of the beings to which he contemplatively assimilates himself, such as Barbelo (X 4,24-10,29, esp. 10,7-12), the Triple-Powered one (X 14,15-16,2), probably the Invisible Spirit, and the supreme Silent One (X 16,3-16). As in the *Three Steles of Seth*, the community's experience replicates that of the visionary: "Those that are within me were completed together with all the rest" (X 8,2-4). Indeed it replicates that of the divine powers who themselves can say (X 9,21-27): "We all have withdrawn (ἀναχωρεῖν) to ourselves. We have [become] silent, [and] when we [too] came to know [that he is] the Three-Powered, [we] bowed down; we [gave glory and we] blessed him." As in *Allogenes*, true insight is achieved in a silent (i.e., cognitively vacant) knowledge:

X 8¹⁸ When the third¹⁹ power (i.e. the Barbelo Aeon) of the Triple Powered One²⁰ contemplated (νοεῖν) him (the Triple Powered One),²¹ it said to me (Marsanes), "Be silent²² lest you should know and flee²³ and come before me. But²⁴ know (νοεῖν) that this One was²⁵ [silent], and concentrate on understanding (νόημα)".

34. In reverse order, these levels are: the Unknown Silent One, the non-being (Invisible) Spirit, the Triple Powered Spirit, Barbelo, Kalyptos (perhaps the [head] of Protophanes), the first-appearing (Protophanes) male Mind (the intelligible world proper), Autogenes (where salvation and wisdom are available), the Self-generated Acons (partially existing immaterial being who have ἐπιστήμη), the Metanoia (existing "in Marsanes"), the Paroikesis, the Antitypoi, the Ge Aerodios, and the Kosmos Aisthetos.

Even though the ascent pattern is basic to *Marsanes*, Autogenes is said to extend his saving presence down to the level of his own Self-generated Aeons (X 5,17-6,16) and, “through (the instrumentality of) Sophia,” even down to the level of the Sojourn (X 3,25-4,2). Although this descent seems unrelated to the triple descent pattern in other Sethian treatises, it seems to function here as a prototypical anticipation of *Marsanes’* own function as a salvific prophet.

Not only are there traces of the descent pattern in *Marsanes*, but, it seems, also of the Sethian baptismal rite. The terms “seal” (*σφραγίς*, X 2,12-13; 34,28; 66,[4]; *σφραγίζειν*, 66,[3]), “washing” (55,20?) and “cleanse” (66,1) may suggest a connection between baptism and visionary ascent similar to that found in *Zostrianos*. Pages 64-66 seem to narrate *Marsanes’* vision of certain angels, which include the traditional Sethian “minister” or “receiver” Gamaliel, who is over the spirit(s); just as he raptures baptismal participants into heaven in the *Trimorphic Protynoia* (XIII 48,26-30) and *Melchizedek* (IX 5,17-20) he “takes” *Marsanes* to witness an overflowing fountain of “living” water, a “cleaning” and an adornment with a “celestial” seal. There are also references to the use of waxen images and emerald stones (X 36,1-6) and extensive discussion of the theory of the letters of the Greek alphabet and their combinations (pages 25-33), as well as of arithmology (pages 33-34), which illustrate the construction of the cosmic soul and the incorporation of souls into human bodies in the psychogonia of Plato’s *Timaeus* 35A-44D.³⁵ Among the Sethian treatises, discussion of the cosmic soul occurs elsewhere only in *Zostrianos* (VIII 31,2-11). The ability to classify the various configurations or states of the soul—both cosmic and individual, both disembodied and embodied—is related to the need for careful observation of the planets, stars and Zodiacal signs, characterized by properties similar to those of the soul and of the letters of the alphabet.

Of the four descent pattern treatises, *Marsanes* and the *Three Steles of Seth* stand out as representative of an emphasis on the practices of an entire community, while *Zostrianos* and *Allogenes* are much more concerned with the enlightenment of the individual reader. Moreover, while the *Three Steles of Seth* is basically a structured collection of ecstatic doxologies to be used in the course of a communal practice of visionary

ascent, *Marsanes* not only encourages its recipients to engage in a similar practice of ascent as well as to master certain theurgical techniques, but is also clearly concerned with the behavior of members of a community and their interaction with those outside its immediate boundaries who earnestly seek the truth. The chief interest of the author seems to be the process of community formation and building.

II. SUMMARY OF MAIN DOCTRINAL AND LITERARY FEATURES

We have pointed out a few instances of direct literary dependence, evidence of redactional activity within certain treatises, as well as other kinds of thematic and literary interdependencies in addition to the doctrines and mythologumena they share in common. By virtue of its concluding areatology on the triple descent of Pronoia, the *Apocryphon of John* is closely related to the *Trimorphic Protynoia*. The *Trimorphic Protynoia*’s insistence on the relative innocence of Sophia from responsibility for the creation of the physical world by her son Yaldabaoth, is shared by the *Gospel of the Egyptians*. The baptismal doctrine of *Trimorphic Protynoia* also seems to sustain a close relationship especially to the *Gospel of the Egyptians*, *Zostrianos*, the *Apocryphon of John*, and, more distantly, to *Melchizedek*, perhaps *Marsanes* and even the *Apocalypse of Adam*. Finally, the four “ascent pattern” treatises share a number of common characteristics. They are all make use of a specific implementation of Platonic metaphysics, share the same basic ontological hierarchy, offer the same model of salvific visionary ascent, and exhibit no obvious Christian features, although they differ in details. While *Zostrianos* portrays an ascent only to the mid-level of the Barbelo Aeon, the other three treatises reckon with an ascent to the very acme of reality, the supreme deity. And by way of comparison, *Zostrianos* and *Marsanes* devote more attention to the enumeration of ontological levels below the Barbelo Aeon.

Given this profile of the dossier of Sethian texts, the next step is to try to use these interdependencies to sketch out a likely history of the Sethian movement and religion, as well as a provisional chronological framework for this development.

35. See discussion in Chapter 14, pp. 614 ff.

CHAPTER FOUR

THE CHRONOLOGY AND REDACTION OF THE SETHIAN TREATISES: PART I TREATISES OF THE DESCENT PATTERN

Having now surveyed the main Sethian traditions as they occur in the Nag Hammadi Codices and other sources, the next step is to construct a history of these traditions, perhaps even a history of the Sethian movement.¹ Any attempt to construct a history of Sethianism must in part rely on an analysis of the composition and redaction of the Sethian treatises with a view toward establishing the rough sequence in which they were composed and the distinctive traditional sources they incorporated, bearing in mind that at each stage it is impossible to know which version of a particular document may have been available to the composers of the various treatises.

As a starting point, a general time frame within which the bulk of the Sethian treatises were produced and circulated is provided by references to Sethian teachings and/or literature by Irenaeus in the fourth quarter of the second century, and by Plotinus and Porphyry in the third quarter of the third. On the one hand, Irenaeus of Lyons knew some version of the *Apocryphon of John*, which he summarized in his *Adversus Haereses* (I.29) somewhere between 175 and 180 CE, and on the other hand, in his *Vita Plotini* 16, Porphyry attests that versions of *Zostrianos* and *Allogenes* circulated among members of Plotinus' seminar in Rome in the period 240–265 CE, and indeed the concluding section (*Ennead* II, 9) of Plotinus' antignostic *Großschrift* has certain doctrines of *Zostrianos* clearly in view. To these fixed points, one must add two other—more conjectural—synchronisms: first, as will be argued below, the final section of the *Trimorphic Protynnoia* seems to reflect the debate over the interpretation of the Fourth Gospel that occurred around the time of the writing of the First Letter of John, perhaps ca. 125 CE, and second, as

1. See my "Sethian Gnosticism: A Literary History," in *Nag Hammadi, Gnosticism and Early Christianity*, ed. C. W. Hedrick and R. Hodgson (Peabody, MA: Hendrickson Publishers, 1986), 55–86.

noted in the previous chapter, both *Zostrianos* and Marius Victorinus' *Adversus Arium* I.49-50 utilized a common negative theological source that seems to be from a Middle Platonic commentary on Plato's *Parmenides* of uncertain date, but which I shall argue is likely pre-Plotinian, and a similar origin may be posited for the negative theological source common to *Allogenes* and the *Apocryphon of John*.

One will therefore expect to place most Sethian treatises within the 125 year period, from about 125 to 250 CE, encompassed by these synchronisms. But it is also possible to extend this time frame both forward and backward. On the one hand, for reasons to be offered in Chapters 10 and 13, it appears that the author of *Marsanes* was influenced by certain distinctive features in the metaphysics of Iamblichus and of his pupil Theodore of Asine around 320 CE. On the other hand, if indeed the last section of the *Trimorphic Protennoia* reflects the controversy surrounding the Fourth Gospel around 125 CE (see especially Chapter 7), the redactional character of both this passage and that of the Fourth Gospel requires that one extrapolate backwards some years to posit a point of origin for the *Trimorphic Protennoia*, say around 120 CE. Thus we locate the composition of the Sethian treatises in the period 120 to 325 CE.

I. 100-125 CE: THE EARLIEST SETHIAN COMPOSITIONS

A. Hymnic Accounts of the Savior's Descent

In the late first century, the Fourth evangelist incorporated into his Gospel its famous prologue, according to which the divine Word, containing life and light as the creator of all things, 1) shined into a dark world that did not recognize him, 2) came to—but was not received by—his own people, but 3) finally he became flesh and was received by those who believed in his “name.”

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God; ³ all things were made through him, and without him was not anything made that was made. ⁴ In him was life, and the life was the light of men. ⁵ The light shines in the darkness, and the darkness has not overcome it.

⁶ There was a man sent from God, whose name was John. ⁷ He came for testimony, to bear witness to the light, that all might believe through him. ⁸ He was not the light, but came to bear witness to the light.)

⁹ The true light that enlightens every man was coming into the world. ¹⁰ He was in the world, and the world was made through him, yet the world knew him not. ¹¹ He came to his own home, and his own people received him not.

¹² But to all who received him, (who believed in his name), he gave power to become children of God; ¹³ (who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.) ¹⁴ And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. (RSV)

It is interesting to find a very close equivalent to the prologue in the second half of the Naasene Hymn or Psalm (Hippolytus, *Ref. V.10.2*) where Jesus says:²

Look Father: This prey (the fallen soul) to evils is wandering away to earth, far from thy Spirit, and she seeks to escape the bitter Chaos but knows not how to win through. For that reason send me, Father. Bearing Seals I shall descend; I will pass through all the Aeons; I shall reveal all the mysteries and I shall deliver the secrets of the holy way, calling them Gnosis. (trans. Markovich)

To these hymnic passages one might also add the following passage from the *Letter of Peter to Philip* (VIII 136,16-137,2):

VIII 136 ¹⁶ Next concerning the Pleroma, it is I who ¹⁷ was sent down in the body ¹⁸ because of the seed which had fallen away. ¹⁹ And I came down into their mortal mold, ²⁰ but they did not ²¹ recognize me. They were thinking that I ²² was a mortal man. And I ²³ spoke with him who belongs to me and he ²⁴ hearkened ... ²⁶ in order that ²⁷ he might enter into the inheritance ²⁸ of his Fatherhood. And I took 137 ¹ [them up into the aeons and] they were filled ² [...] in his salvation.

These passages have been influenced by the same complex of ideas, based ultimately on the myth of the descent of divine wisdom and her

2. Hippolytus, *Ref. V.10.2* (Wendland): εἶπεν δὲ Ἰησοῦς· ἔσορα πάτερ· / ζήτημα κακῶν <τόδι> ἐπὶ χθόνα / ἀπὸ σῆns ἐπιπλάζεται. / ζητεῖ δὲ φυγεῖν τὸ πικρόν χαός, / καὶ οὐκ οἶδεν <ό>πως διελεύσεται. / τούτου με χάριν πέμψον, πάτερ· / σφραγίδας ἔχων καταβήσομαι, / αἰώνας ὅλους διοδεύσω, / μυστήρια πάντας ἀνοίξω, / μορφὰς δὲ θεῶν ἐπιδείξω. / [καὶ] τὰ κεκρυμμένα τῆς ἀγίας ὁδοῦ, / γνῶσιν καλέσας, παραδώσω. See M. MARKOVICH, “The Naasene Psalm in Hippolytus (*Haer. 5.10.2*),” in *Rediscovery* 2, 770-778. For M. TARDIEU (*Écrits Gnostiques: Codex de Berlin*, 42-44), the Psalm's author depended on a collection of wisdom hymns analogous to the *Odes of Solomon* produced ca. 120 C. E. by the Johannine school, which contained the Pronoia monologue prior to its incorporation into the *Apocryphon of John*.

search for a dwelling place among those who might respond to her (Sirach 24:1-22; Wisdom of Solomon 7:21-17; 9:13-18; 10:1-4; 14:3; 1 Enoch 42). The Naasene psalm reflects the descent of a revealer bearing seals into Chaos and its bitterness to rescue the soul below, and probably originated as part of a baptismal liturgy. The passage from *Peter to Philip* seems to be a direct development of the Johannine prologue: the Logos who created the world is unrecognized until he speaks with certain of his own who recognize his voice.

As we will see in the *Trimorphic Protynnoia* and the *Apocalypse of Adam*, the motif of the incognito descent of the savior through the various levels of spiritual powers is rather widespread, occurring also in the *Ascension of Isaiah* (X.12-13; 17-28), Firmicus Maternus' *De errore profanarum religionum* 24, and in Irenaeus' Ophites (*Adversus Haereses* I.30.12-13, "They further declare that he [Christ] descended through the seven heavens, having assumed the likeness of their sons, and gradually emptied them of their power"). In all these cases, the unimpeded descent of the savior paves the way for the unimpeded ascent of the soul.

B. The Pronoia Monologue of the *Apocryphon of John*

While the Johannine prologue and the passages from the Naasene Psalm and the *Letter of Peter to Philip* tell of the descent of the soul and identify the masculine figure of Jesus as savior, the Pronoia monologue that concludes the longer version of the *Apocryphon of John* (II 30,11-31,25) tells of the three-fold descent of a feminine figure, Pronoia (or the remembrance thereof), on the third of which she succeeds in raising Pronoia's fallen members from their cosmic prison. In the Pronoia monologue and in the Jewish wisdom poems, the feminine identity of the revealer-savior is preserved, and not altered in favor of the masculine identity of the Christian savior, as it is in the Johannine prologue (the masculine Logos), the Naasene psalm, and the *Letter of Peter to Philip*.

For purposes of discussion, I reproduce here the text of the Pronoia monologue according to the versification of Michael Waldstein in his paper "The Providence Monologue in the Apocryphon and the Joh-

nine Prologue," in which the underscored portions seem to be later additions:³

- 1: 30¹¹ I, therefore,¹² the perfect Providence (πρόνοια) of the all,¹³ took form in my seed (σπέρμα), for (γάρ) I existed¹⁴ first, going on every road.¹⁵
 2: For (γάρ) I am the richness of the light;¹⁶
 I am the remembrance of the Pleroma.
 3: And (δε) I¹⁷ went into the realm of darkness,
 and¹⁸ I endured (ἀέχειν) till I entered the midst¹⁹ of the prison.
 4: And the foundations of chaos (χάος)²⁰ shook.
 5: And I hid myself from them because of²¹ their wickedness (κακία),
 and they did not recognize me.
 6: Again (πάλιν)²² I returned, for the second time,²³
 and I went about.
 7: I came forth from those who belong to the light,²⁴
 which is I, the remembrance of the Providence (πρόνοια).²⁵
 8: I entered into the midst of darkness and²⁶ the interior of Hades,
 since I was seeking (to accomplish)²⁷ my task (οἰκονομία).
 9: And the foundations of chaos (χάος)²⁸ shook,
 that they might fall down upon those who²⁹ are in chaos (χάος) and
 might destroy them.³⁰
 10: And again I ran up to my luminous root³¹
 lest they be destroyed before³² the time.
 11: Still (ἔτι) for a third time³³ I went
 12: —I am the light which exists in the light,³⁴
 I am³⁵ the remembrance of the Providence (πρόνοια)—
 13: that I might³⁶ enter into the midst of darkness and the³¹ interior of
 Hades,
 and I filled my face with² the light of the completion (συντέλεια) of
 their aeon (αιών).³
 14: And I entered into the midst of their prison,⁴
 which is the prison of the body (σῶμα).
 15: And⁵ I said, "He who hears, let him get up from the deep⁶ sleep."
 16: And he wept and shed tears,⁷
 bitter tears he wiped from himself⁸
 17: And he said, "Who is it that calls my⁹ name
 and from where has this hope (ἐλπίς) come¹⁰ to me, while I am in the
 chains of the prison?"

3. M. WALDSTEIN, "The Providence Monologue in the Apocryphon and the Johannine Prologue," *Journal of Early Christian Studies* 3 (1995), 369-402, esp. 390-391.

- 18: And I said,¹¹ "I am the Providence (πρόνοια) of the pure light;¹²
I am the thinking of the virginal (παρθενικόν)¹³ Spirit (πνεῦμα),
who raises you up to the honored¹⁴ place (τόπος).
- 19: Arise and remember¹⁵ that it is you who hearkened,
and follow¹⁶ your root, which is I, the merciful One,
- 20: and¹⁷ guard (άσφαλιζειν) yourself against¹⁸ the angels (ἄγγελος) of
poverty
and the demons (δαιμῶν)¹⁹ of chaos (χάος) and all those who ensnare
you,²⁰
- 21: and beware of the²¹ deep sleep
and the enclosure of the inside of Hades."²²
- 22: And I raised him up²³ and sealed (σφραγίζειν) him in the light²⁴ of the
water with Five Seals (σφραγῖς),
in order that²⁵ death might not have power over him from this time on.
- 23: And²⁶ behold, now I shall go up to the perfect (τέλειον) aeon (αιών).

The Pronoia monologue exhibits a hymnic structure of three stanzas, whose third stanza contains an elaborate call to awakening (indicated by underlined text in verses 14b-17 and 19-21) that causes a structural imbalance in comparison to the first two. The secondary character of this material is suggested by a literary seam in verse 14b (the gloss explaining the “prison” as the body), by the shift to a singular addressee in verses 15-22 from the plural addressees of the first two stanzas (verses 1-14a), and by the shift from the first person singular narrative in the first two stanzas to the style of third person narrative (verses 16-17) and direct address (verses 15 and 19-21) in the third. Perhaps the original third stanza may have concluded:⁴

4. The *Apocryphon of John II, 1* 31,3-25: I indicate the suspected glosses by double angle brackets: II 31¹ αγώ λειωκή εργούν ετμήτε μπούστε⁴
κο <> ετε πε πεστέκο πισώμα αγώ πε⁵ χαϊ χε <> [χε]
πετσωτή τωούν εβολ շմ φί⁶ ΝΗΒ ετγορψ αγώ αφίμε αγώ
αρψούε ρμειν⁷ ζενρμειν ευγορψ αρψωτε μμοού εβολ⁸ μμορ
αγώ πεχαզ χε νιμ πετ μούτε μπα⁹ ραν αγώ ήτασει ναι των
νοι τειχελπις¹⁰ εικυοπι շրαι շն μμρρε μπεστέκο >> αγώ¹¹
πεχαει χε ՁՆOK τε ππρονια μπογοειν¹² ετββην ՁՆOK πε
πμεεγε μππαρεενικος¹³ μπνά πεտсоզ մմօկ εշրա ըտոπօս
14 εտταεινу <> տաօնկ αγώ նկրմեյս¹⁵ χε նտօկ πε-
τաշատի այ նկօյշակ² 16 տեկոյնէ ետ ՁՆOK πε լաշ-
շտիզ այ¹⁷ շ նկրաֆարիզ մմօկ εβοլ շիտօտու¹⁸ ննացցելօս
նտմնտշկէ մն նդամօն¹⁹ նտե լիքօս մն նետօլաշ մմօկ
թրօ²⁰ αγώ նկաշապէ եկրօէս εβοլ շիտն ուշ²¹ ΝΗΒ εտγοրψ
αγώ εβοլ շն թօլես միկան²² շօն ննամնէ >> αγώ ձե-
տոյնօց մմօգ²³ αγώ ձեսփրաց մմօց շն պոյօսին²⁴ մմօօ

II 31³ And I entered into the middle of their prison⁴ (...) and¹¹ I said: "I
am the Pronoia of the pure light;¹² I am the Thought of the Virginal¹³
Spirit, the one who raises you (originally plural) up to the honored¹⁴ place.
(...)"²² And I raised them (plural original; text now has “him”) up²³ and
sealed them (“him”) in the light²⁴ of the water with Five Seals in order that
²⁵ death might not have power over them (“him”) from this time on. And²⁶
behold, now I shall go up to the perfect aeon.

In English translation, the deletion of these additional hundred or so words would halve the word count of the third stanza, thus bringing its length more into line with that of the first two. It appears that a redactor has combined two originally independent traditions, a hymnic aretalogy on Pronoia’s triple descent and a liturgical fragment containing a call to awakening modeled on one like that quoted by Paul in Eph 5:14 (“Awake, O sleeper, and arise from the dead, and Christ shall give you light”) and introduced by a gloss explaining that the prison of chaos is the body. It is likely that both of these traditional pieces were at home in the Sethian baptismal ritual.

Waldstein also presents the following synoptic chart of the Pronoia monologue to show the structure of each of its three parts in relation to one another. The first two visits are thwarted first by the ill-prepared wickedness of her potential followers and second by the impending destructive collapse of the material cosmos they inhabit, while the third descent is successful:

2Ն ՚Ե ՌԸՓՐԱԳԻՑ ՀԵԿԱՃ Ն²⁵ ՆԵՊԻՄՈՅ ԾՆԲԱՄ ԵՐԾ ՀՆ ՄՏԻՆԱՅ.
The hymn contains a brief aretalogical self-predication of the divine Pronoia speaking in the first person singular (31,12-16) followed by the narration of her three descents into Chaos or Hades taking on the form of the seed to save them (30,16-21: 30,21-31; 30,31-31,25). In the third stanza there is a sudden shift from a third person plural to a third person singular designation for her seed, introduced by a gloss in 31,4 identifying the prison of Hades (cf. Christ’s descent to the spirits in prison in 1 Pet 3:19) as the prison of the body. This seems to introduce material originally foreign to the hymn (reflected once earlier in *Ap. John* at II 23,30-31) employing the topos of awakening sleepers (cf. Eph 5:14) ensnared in the bonds of oblivion by reminding them of their predicament (II 31,4-10 and 31,14-22). Waldstein hypothesizes that “the redactor of the Monologue probably united two originally independent pieces, a hymn of Providence’s triple descent and a liturgical fragment consisting of a call to awakening and its sacramental consummation [thus Waldstein would also include II 31,22-25 in the liturgical fragment], and added an explanatory gloss between them.”

FIRST DESCENT	SECOND DESCENT	THIRD DESCENT
1: I, therefore, the perfect Providence of the all, took form in my seed, for I existed first, going on every road	A: DESCENT ANNOUNCED 6: Again I returned for the second time, and I went about. 7: I came forth from those who belong to the light,	11: Still for a third time I went
2 For I am the richness of the light, I am the remembrance of the Pleroma	B: SELF DESCRIPTIONS which is I, the remembrance of the Pleroma	12.—I am the light which exists in the light, I am the remembrance of the Pleroma—
C: TRIP DESCRIBED IN DETAIL 1: DESTINATION 3: And I went into the realm of darkness, and I endured till I entered the middle of the prison	8: I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task	13: that I might enter into the midst of darkness and the inside of Hades, and I filled my face with the light of the completion of their aeon. 14 And I entered into the midst of their prison, which is the prison of the body
4. And the foundations of chaos shook	2: EFFECT 9: And the foundations of chaos that they might fall down upon those who are in chaos ($\chi\delta\sigma$) and might destroy them	Call of Awakening and Sealing verses 15-22
5: And I hid myself from them because of their wickedness, and they did not recognize me	3: RETURN 10. And again I ran up to my root of light lest they be destroyed before the time	23. And behold, now I shall go up to the perfect aeon

As Waldstein mentions,⁵ not only the Jewish wisdom books mentioned on p. 130, but also the *Sepher Yetzirah* present a similar picture of Wisdom's creative pursuit of all paths for the preservation of the realm for

whose creation she is responsible; the resemblance to the Pronoia of the monologue is evident:

With thirty two wonderful paths of wisdom, YHWH—the Lord of Hosts, the God of Israel, the living God, King of the Universe, El Shaddai, Merciful and Gracious, high and exalted, dwelling in eternity, whose name is holy, who is lofty and holy—engraved and created his universe with three books: with letters (scripture), with number, and with word. (*Sepher Yetzirah* 1.1)

Although the Pronoia monologue is somewhat ambiguous on this point, it seems that each successive descent takes Pronoia more deeply into the realm of darkness: at first unnoticed by the powers of chaos, then noticeably shaking the foundations of chaos, thus alerting the powers of the impending end of their aeon, and finally entering the body of her seed who recognize her and raising them beyond the grip of death by means of the Five Seals.

Although present evidence is not conclusive, the parallels in imagery between the Pronoia monologue and the Johannine prologue suggest that, by the end of the first century, the notion of a redeemer's threefold or three-stage descent to rescue those few who recognize him or her from the realm of darkness or chaos to the realm of light became the subject of liturgical celebration in hymnic form. Furthermore, just as the Naasene Psalm speaks of the delivering of "seals" by the savior and just as the Johannine prologue occurs in a context defining the role of John the Baptist in relation to Jesus, one also strongly suspects a baptismal provenance for the composition and use of these materials.

Given its absence in the shorter version of the *Apocryphon of John*, it is likely that this three-stanzaed Pronoia monologue originally circulated apart from the longer version of the *Apocryphon*, and as such, it is possible that it served as the initial inspiration and perhaps the direct source for the original composition of the *Trimorphic Protynoia*, which exhibits precisely the same tripartite structure. Significantly, the narrative of the shorter version, which omits the monologue, comes to its high point with the announcement that the blessed Mother-Father has overcome the final outbreak of evil (the sexual mingling of angels with human women) by "taking form in her seed" (BG 75,10-13) and thus "rectifying her seed" (BG 76,1-5) from its "defect" (III 29,1); immediately thereafter, the frame story resumes in which Christ tells John that he had already ascended to the perfect aeon.

5. "The Providence Monologue," 393 n. 56.

On the other hand, by placing the monologue of the essentially feminine figure of Pronoia on the lips of Jesus in the conclusion of the frame story, the longer version of the *Apocryphon of John* secondarily identifies an originally feminine revealer figure with Jesus, even though the main body of the work consistently identifies Jesus with Autogenes, the son of Barbelo/Pronoia. Thus Jesus himself, not Barbelo/Pronoia, is the one who overcomes the final outbreak of evil.⁶

II. 125-150+ CE: CHRISTIANIZED SETHIAN TREATISES

A. The *Apocryphon of John*

The Barbeloite report from Irenaeus, *Adversus Haereses* I.29 and the four versions of the *Apocryphon of John* represent an already Christianized version of the myth of the mother Barbelo as the sender of the primordial saviors Pronoia (Providence), Autogenes and Epinoia (appearing as Sophia and the spiritual Eve), and the eschatological Savior, Pronoia (appearing as the Autogenes, Christianized as Christ). Most scholars agree that an earlier, non-Christian stage of this myth is visible beneath the Christian glosses that identify the Autogenes Son and the Pronoia of the concluding triple-descent monologue with Christ; upon this originally non-Christian layer has been superimposed the narrative frame of the whole, which identifies it as a post-resurrection dialogue between Christ and his disciple John, son of Zebedee.

1. Sources and Redaction

The literary setting of most of the Nag Hammadi treatises that are post-resurrection dialogues between Jesus and his most trusted disciples is placed during the period between Jesus' resurrection and ascension (the *Apocryphon of James* [NHC I,2], the *Book of Thomas the Contender* [NHC II,7], the *Sophia of Jesus Christ* [NHC III,4; BG 8502,3], the *Dialogue of the Savior* [NHC III,5], the *Letter of Peter to Philip* [NHC VIII,2], and in the Berlin Codex, the *Sophia of Jesus Christ* [BG 8502,3] and the *Gospel of Mary* [BG 8502,1]). But the dialogue between John and Jesus in the *Apocryphon of John*, rather like that between Jesus and Peter in the *Apocalypse of Peter* (NHC VII,3), is set after the ascension, as indeed John testifies in the narrative opening: "He

6. See M. WALDSTEIN, "The Providence Monologue," 390-391.

has [returned] to the [place] from which he came" (NHC II 1,11-12; cf. Jn 13:3; 16:28; 20:17). In this sense, the temporal setting has its closest New Testament parallel in the Apocalypse, where Jesus appears to John of Patmos in the late first century, long after the resurrection. It may be that this narrative frame serves as an index for the time of the shorter version's composition, that is, at a time when John the Son of Zebedee had been accepted as the author of both the Apocalypse and the Fourth Gospel, perhaps in the mid-second century.

According to Waldstein, the main body enveloped by the frame narrative consists of two sections.⁷ The first (BG 22,17-44,18; NHC II 2,26-13,13) is a theogony and cosmogony in the form of an expository monologue that begins with the sole existence of a monadic Father, the Invisible Spirit, and narrates its unfolding into the Father, Mother, and Son triad, and the Son's establishment of the Four Luminaries. It concludes with the fall of Sophia and the production of the physical cosmos by her illegitimate offspring Yaldabaoth and his archontic associates, who boasts "I am a jealous god and there is no other God beside me" (BG 44,14-15; NHC II 13,8-9). Immediately after this, the second section (BG 44,19-77,5; NHC II 13,13-31,6) begins, interrupting the initial monologue with a dialogue in which the Savior's revelation is delivered in the form of responses to ten questions posed by John. It is an anthropogony in the form of a midrash on the first seven chapters of Genesis which frequently corrects a traditional misinterpretation ("not as Moses said"). While the first section portrays a gradual devolution, moving from the creation of a world of light through the fall of Sophia and the theft of divine power, the second section portrays a sequence of the enlightening initiatives of the Mother on high aimed at the recovery of this stolen power.

The *Apocryphon of John* is by no means a seamless production. Its first section has a nearly exact parallel in Irenaeus' summary of "Barbeloite" teaching in his *Adversus Haereses* I.29, which begins with the emergence of the Mother Barbelo as the supreme Father's thought and ends with Sophia's generation of the Archon and his boasting in his sole divinity. This section of the *Apocryphon of John* is also roughly parallel to a similar cosmology in the *Trimorphic Protennoia* (XIII 36,27b-40,29a). It narrates the generation of the Autogenes Son of Barbelo, his

7. M. WALDSTEIN, *The Apocryphon of John: A Curious Eddy in the Stream of Hellenistic Judaism* (privately circulated preprint of 1995), 81-82.

anointing as the Christ, and his establishing of the Four Luminaries, the lowest of which, Eleleth, calls for someone to rule over chaos, whereupon the Epinoia of light (a lower aspect of Barbelo that is identified with Sophia) brings the Archigenitor Yaldabaoth into being, who in turn steals the Epinoia's power to create the lower aeons and humankind. This material common to the *Apocryphon of John*, the *Trimorphic Protennoia*, and Irenaeus, *Adversus Haereses* I.29 may therefore represent the content of the earliest reconstructable version of the *Apocryphon of John*.

The second section of the *Apocryphon of John* has no such exact parallel in Irenaeus' "Barbeloite" summary, suggesting that he knew a version of the *Apocryphon of John* prior to its conversion into a dialogue, and which consisted solely of the first section.⁸ However, Irenaeus' immediately succeeding chapter (*Adversus Haereses* I.30) goes on to narrate a myth of certain "others" which, though clearly not exactly equivalent to the second section of the *Apocryphon of John*, nevertheless contains an anthropogony and soteriology with many similarities to it. Theodoret of Cyrrhus (*Haereticarum fabularum compendium* I.13) attributes this material—which is *not* in the form of a midrash on Genesis and shows no trace of dialogue—to certain "Ophites." Perhaps the similar material shared by this excerpt and the second section of the *Apocryphon of John* goes back to a common source.

In addition, both sections of the shorter version of the *Apocryphon of John* contain blocks of secondarily inserted material. One such insertion is likely to be the lengthy negative theology on the supreme monadic Father of the first section (BG 23,3-25,7; NHC II 2,33-4,19); it has no equivalent in Irenaeus' Barbeloite summary, which begins, not with a description of the Father, but immediately with the emergence of Barbelo. Likewise, the flow of the narrative about the Mother's enlightenment of Seth's seed in the second section is clearly interrupted by the insertion of a short treatise (BG 64,13-71,2; NHC II 15,16-27,33) on the destiny of four kinds of souls; the author of the *Apocryphon* has probably adapted it to the frame narrative, recasting it in the form of the Sav-

8. Noted long ago by H.-M. SCHENKE, "Nag Hammadi Studien I: Das literarische Problem des Apokryphon Johannis," *Zeitschrift für Religions- und Gesittsgeschichte* 14 (1962), 57-63.

ior's responses to the last six of John's ten questions,⁹ in somewhat the same way as *Eugnostos the Blessed* (NHC III,3 and V,1) was developed into the post-resurrection dialogue, the *Sophia of Jesus Christ* (NHC III,4 and BG, 3).

The longer version of the *Apocryphon* (NHC II and IV) differs from the shorter version (BG and NHC III) mainly by the addition of an excerpt from the "Book of Zoroaster" on the creation of the psychic Adam (II 15,13-19,10) and the Pronoia monologue (II 30,11-31,25), perhaps by separate redactors. The redactor who appended the Pronoia monologue also seems to have brought the *Apocryphon*'s main account of the history of salvation more into line with the doctrine of the monologue by making subtle changes to the text of the main narrative that reflect the monologue's phraseology, as comparison with the shorter version shows.¹⁰ These include: the repeated use (six times compared to once in BG) of the term "Mother-Father" to refer to the "perfect" Pronoia; Pronoia's characterization as "first to come forth" (II 5,11); identifying Pronoia as the source of the divine voice that "came forth" to reveal that "Man exists and the Son of Man" and caused the aeon of the Protarchon and the depths of the abyss to shake at the appearance of her light in the form of the First Man (II 14,13-30), as well as identifying Christ's appearance as an eagle upon the tree of knowledge as a manifestation of "the Epinoia from the holy, luminous Pronoia" in order that he might "awaken them from the depth of sleep" (II 23,26-35). The redactor may also have added the account of the withdrawal of Zôê from Eve (on analogy with the withdrawal of Pronoia from chaos in the monologue) once the Protarchon had noticed her presence in Eve (II 24,8-15).

2. The Anthropogony and Soteriology

The Sethite sacred history that occupies the second half of the *Apocryphon of John* (BG 44,19-77,5, NHC II 13,13-31,6; similarly in other versions), although well-attested in other Sethian treatises, is not paralleled in Irenaeus' "Barbeloite" excerpt (*Adversus Haereses* I.29). Variants of it occur in the *Apocalypse of Adam*, the *Hypostasis of the Archons*, and the *Gospel of the Egyptians*. However, a rather similar—but

9. A similar, although independent, catalogue of various kinds of souls and their destinies also occurs in *Zostrianos* (VIII 25,19-28,30; 42,10-44,22).

10. See B. BARC and L. PAINCHAUD, "La réécriture de l'*Apocryphon de Jean* à la lumière de l'hymne final de la version longue," *Le Muséon* 112 (1999), 317-333.

non-Sethian—myth is related by Irenaeus (*Adversus Haereses* 1.30) immediately after his resume of the Barbeloite theogony (*Adversus Haereses* 1.29). While Irenaeus ascribed it to anonymous “others” (*alii*), Theodoret (*Haereticarum fabularum compendium* 1.13) ascribed it to “Sethians whom some call Ophians or Ophites.”

This “Ophite” myth, whose similarity to the *Apocryphon of John* was mentioned in Chapter 3, features a supreme triad of highest beings, (First) Man, his Thought the Son of Man, and a female, the Holy Spirit, the first woman, who bears Christ as the Third Male, as well as his sister Sophia-Prunicos, whose material body descends from the Imperishable Aeon under its own weight and generates the Archon Yaldabaoth. The latter’s boast in his sole divinity (“I am God and Father; beyond me there is none”) is answered by the Mother’s announcement that “the Father of the All, the First Man [and] the Son of Man” are above him. Like the *Apocryphon of John*, the second part of the myth is based on the Genesis anthropogony and genealogy through Seth (and Norea, as in the *Hypostasis of the Archons*), and concludes with a soteriology depicting the descent of Christ, the Third Male (*tertius masculus*), to put on his sister Sophia and rescue the crucified Jesus. The Ophite system attributes repeated salvific acts to Sophia similar to those attributed to Barbelo in the Sethian treatises: providing the divine model for the protoplast, the enlightenment of Eve, preventing her light-trace from conceiving offspring through the Archon, revealing the bitter significance of Adam and Eve’s bodies, and aiding the conception of Seth and Norea and in the birth of the “wise Jesus” (sired upon Mary by Yaldabaoth!) The final act of the myth is Christ’s (the third Male’s) eschatological deliverance of his sister, the lower Sophia, and, after allowing him to be crucified, also of Jesus.

While the absence of the figures of Barbelo, the Four Luminaries, the “unshakable generation” of Seth’s “seed,” and the sacred baptism of the Five Seals excludes the Sethian character of this “Sethian-Ophite” myth, it nevertheless shares with the *Apocryphon of John* a striking number of similar mythemes, which suggests that the underlying interpretation of Genesis 1-9 as a contest between Yaldabaoth and his mother Sophia for control over the power he stole from her and enclosed in Adam was early and widespread enough to be adapted to the purposes of various contemporary groups—including the author(s) of the *Apocryphon of John*—in the second half of the second century.

3. The Date of the *Apocryphon of John*

The shorter version of the *Apocryphon of John* seems to have resulted from a combination of Irenaeus’ “Barbeloite” theogony with an anthropogonical narrative based on Genesis 2-9 similar to that of Irenaeus’ “Ophites.” But it has been supplemented by the “Sethite” supreme Father-Mother-Child trinity of the Invisible Spirit, Barbelo, and divine child—which possibly replaces an older trinity of First Man (the Father), Second Man (perhaps the heavenly Adam as son of Man), and First Woman (the Holy Spirit)—as well as by the negative theology of the Invisible Spirit, and the story of the heavenly archetypes of Adam, Eve, Seth and his seed residing in the Four Luminaries. The Mother who presides over the struggle with Sophia’s son Yaldabaoth concerning the fate of humanity is now identified as Barbelo rather than Sophia. The entire work was Christianized by substituting Christ for the Autogenes, who is demoted from the supreme trinity to reside with (Piger-)Adamas in the highest of the Four Luminaries, and by conceiving the whole as a revelation delivered during the final manifestation of the Mother in the form of an epiphany of the exalted Christ in dialogue with his disciple John.

One may accordingly conjecture that the shorter recension (BG and NHC III), including the short excursus on the destiny of various sorts of souls (BG 64,9-71,2) came into existence around 150 CE in the form of a dialogue between the resurrected Christ and his disciple John, son of Zebedee. There is no reason to doubt that the shorter version found in NHC III and in the Berlin Codex precedes the longer version found in Codices II and IV.¹¹ The longer version of the *Apocryphon of John* in Codices II and IV was created basically by the addition of the extended angelic melothesia of the earthly Adam’s material body (claimed to derive from a “book of Zoroaster,” II 15,29-19,11), and the inclusion of the Pronoia monologue (II 30,11-31,25) at the end of the work, and may have been completed by the last quarter of the second century.

11. Although M. TARDIEU (*Écrits gnostiques: Codex de Berlin* [Sources gnoses et manichéennes 1; Paris: Editions du Cerf, 1984], 38-46) maintains that the version in Codex III and BG 8502 is a scholiast’s abridgment (by deletion of the Book of Zoroaster citation in II 15,20-19,10 and the Pronoia monologue in II 30,11-31,25, ca. 225) of an earlier redaction (i.e., the longer versions of Codices II and IV, ca. 200) that had expanded the original work (ca. 170) by the addition of hymnic materials (in honor of Pronoia/Epinoia as the luminous savior) from the Johannine school.

B. The *Trimorphic Protynnoia*

It has been suggested now several times that the Pronoia monologue concluding the *Apocryphon of John* may have served as the initial inspiration and perhaps the direct source for the original composition of the *Trimorphic Protynnoia*, which exhibits precisely the same tripartite structure.

1. The Redactional Stages of the Trimorphic Protynnoia

The extant version of the *Trimorphic Protynnoia* consists of three separate sub-treatises,¹² each depicting a successive salvific descent of the divine First Thought, but further analysis detects a more complex structure that reveals a multistage history of composition and redaction.

The underlying basis of each sub-treatise is a long series of consistently first person aretalogical self-predications (Greek ἐγώ εἰμι), which have been expanded by the addition of other traditional materials, such as certain liturgical fragments and other third person narrative material. They seem to have been originally structured as an introductory first-person aretology identifying Protynnoia as the divine First Thought (XIII 35,1-32a), followed by three more first-person aretalogies of about forty lines apiece in the same style, the second and third of which presently form the second and third sub-tractates of the *Trimorphic Protynnoia*. Following the introduction, the three subsequent aretalogies made the following points: 1) Protynnoia is the Voice (Coptic ΣΡΟΟΥ = Greek φθόγγος or ἥχος) of the divine First Thought who initially descended as light into the darkness and gave shape to her fallen members (XIII 35,32b-36,27a; 40,29b-41,1a); 2) Protynnoia is the Speech (Coptic ΣΜΗ = Greek φωνή) of the First Thought who descended a second time to empower her fallen members by giving them spirit or breath (XIII 42,4-27a; 45,2b-12a; 45,21-46,3); and 3) Protynnoia is the Word (λόγος) of the First Thought who has descended for a third and final time in the likeness of the various powers to proclaim the Five Seals and restore her members into the Light (XIII 46,5-7a; 47,5-23; 49,6-22a; perhaps 50,9b-20).

Thereafter, the author or a subsequent redactor has expanded this tripartite aretology by means of six didactic third-person narratives

12. Entitled "The Discourse of Protynnoia: [One]," "[On] Fate: [Two]," and "The Discourse of the Appearance: Three."

(XIII 36,27b-40,29a; 41,1b-42,2; 42,27b-45,2a; 46,7b-47,top; 48,top-49,top; 49,22b-50,9a). The second, third and fifth of these doctrinal insertions are designated as "mysteries" which Protynnoia is said to have communicated to the sons of the light. Besides these insertions, which have the character of traditional sources, the author or a later redactor has also added a good deal of editorial material of his or her own invention.

The first narrative (XIII 36,27b-40,29a) is a traditional Barbeloite account of the generation of Autogenes Son, his anointing as the Christ, and his establishing of the Four Luminaries. The lowest of these, Eleleth, emits his Epinoia (who seems to be identified with Sophia) to produce the Archigenitor Yaldabaoth, who steals the Epinoia's power to create the lower aeons and mankind. The narrative concludes with the restoration of Epinoia who is regarded as completely innocent of fault. It is constructed in third person narrative and consists of material common to all four versions of the *Apocryphon of John* and to the Barbeloite theogony and cosmogony reported in Irenaeus, *Adversus Haereses* I.29.¹³ This common material may therefore represent the content of the earliest reconstructable version of the *Apocryphon of John*. If so, it suggests a version of the *Apocryphon* that contained no theogony describing the Invisible Spirit, the emergence of Barbelo with her triad of hypostases (Foreknowledge, Incorruptibility and Eternal Life), and the emergence of Autogenes with his triad of hypostases (Mind, Will and Word); only that part relating to the anointing of the Autogenes Christ and his establishing the Four Luminaries appears to have been present.¹⁴

13. In particular, the material in the *Trimorphic Protynnoia* XIII 37,3-20; 37,30-38,5; 38,16-40,27 narrates the same material found in the *Apocryphon of John* II 6,10-30; 7,30-8,28; 11,16-18; 13,32-14,13 and in Irenaeus, *Adversus Haereses* I.29,1-4.

14. Of this parallel material, *Trim. Prot.* exhibits parallels only to the following themes of the *Apocryphon of John*: the nomenclature of the divine triad Father, Mother, Son; the designation of Protynnoia as Barbelo, the image of the invisible Spirit, the thrice-male, thrice-powerful, and thrice-named; the glorification and anointing of the Autogenes-Christ with the goodness of the Invisible Spirit as the one who comes from Barbelo and establishes the aeons of the Four Luminaries for a total of twelve aeons; the production of Yaldabaoth (also called Saklas or Samael) as an imperfect offspring of Sophia (called the Epinoia of the Luminary Eleleth) who stole power from her, producing aeons in the likeness of these above, ruled over Chaos and produced a man in the First Thought's likeness and boasted that he was

Trimorphic Protennoia's second narrative section is a "mystery" which relates Protennoia's descent into the underworld to destroy the prison and the bonds by which the lower powers hold fast her fallen members, a veritable harrowing of hell. This metaphorical description of detachment from fleshly existence employs language very similar to that found in many of the traditional Nekyias, or descents of heroes into the underworld.¹⁵ This mystery is announced in direct discourse to a second-person plural audience (XIII 41,1b-42,2).

The third narrative (XIII 42,27b-45,2a), presently in the second subtractate, is called the "mystery of the (end of) this Age" (XIII 42,28), and is addressed to a similar group in the second person plural. It offers an apocalyptic announcement of the end of the old age and the dawn of the new age with the judgment of the authorities of chaos, the Archige-

God alone; and lastly Sophia's restoration into the light Eleleth as her dwelling place.

On the other hand, *Trim. Prot.* does not exhibit the negative and positive description of the Invisible Spirit, nor the following themes common to the *Apocryphon of John* and Irenaeus, *Adversus Haereses* 1.29 such as: the production of Ennoia-Barbelo; the triads of hypostases granted both to Barbelo (Prognosis, Aphtharsia, Aionia Zōē) and to the Autogenes-Christ (Nous, Thelema, Logos); the association of Christ with Altheia; the co-operation of pairs of these triads of hypostases in the production of the Four Luminaries and their attendant hypostases (whose nomenclature is completely different); the production of Adamas, Seth and his seed (from Prognosis and Nous) and their establishment in the Four Luminaries; Sophia's explicit production of Yaldabaoth without permission of her consort; the detailed cataloguing of Yaldabaoth's aeons, angels and powers; nor the voice from heaven announcing the existence of the Man and Son of Man.

15. See Homer, *Iliad* VIII.14; Hesiod, *Theogony* 735-744; 807-812; Plato, *Republic* X 614E-F and *Phaedo* 111C-113C, Virgil, *Aeneid* VI.548-625, *Oracula Sibyllina* II.227-228, and the Apocalypses of Elijah and Peter (Achmim fragment), *passim*. See also the striking parallel language of *Odes of Solomon* 17,8-15 (Harris-Mignana): "I opened the doors that were closed./ And I broke in pieces the bars of iron;/ But my own iron melted and dissolved before me./...And I went over all my bondsmen to loose them/ That I might not leave any man bound or binding./ And I imparted my knowledge without grudging/... And I sowed my fruits in hearts/ And I transformed them through myself;/ And they received my blessing and lived./ And they were gathered to me and were saved,/ Because they were to me as my own members./ And I was their head." This is exactly the mission which Protennoia as Voice performs on her first saving descent. Cf. also *Odes of Solomon* 24,1-5 where the Voice of the dove frightens "the inhabitants" and opens the hidden abysses, which seems similar to the effect of Protennoia's second descent, and generally P.-H. POIRIER, "La 'Protennoia trimorphe' (NH XIII, 1) et le vocabulaire du 'Desensus ad inferos,'" *Le Muséon* 96 (1983), 193-204.

nator and his celestial powers who control the lots of Fate. This announcement contains a dialogue between the terrified powers and their Archigenitor, neither of whom recognize the source of the Voice that is shattering their control over the cosmos. The provenance of this material seems indeterminate, but it makes use of the Graeco-Egyptian astrological doctrine of the Lots of Fate and planetary Domiciles (Ptolemy, *Tetrabiblos* 1.17,37; 2.121,13-27).

The fourth narrative passage is a lengthy third-person doctrinal treatment of the relation of the Word to the other two modalities (Voice, Speech) of Protennoia, and ends with an announcement of Protennoia's intention to reveal more mysteries (XIII 46,7b-47,top).

The fifth narrative passage (XIII 48,top-49,top) announces yet another mystery, called "the mystery of Gnosis" (XIII 48,33b-34a). It is addressed in the first person singular to a second person plural audience, now called the "brethren." It narrates the final descent of Protennoia as the Word who descends incognito through the various levels of the cosmic powers and strips away the corporeal and psychic thought from her brethren, replacing it by a shining light. This narrative also contains a striking fragment (48,15-35) from the liturgy of the baptismal/enthronement ritual known as the Five Seals; it portrays five successive stages of enlightenment: investiture, baptism, enthronement, glorification, and rapture into the Light.¹⁶

Finally, the sixth narrative passage (XIII 49,22b-50,9a) explains the ordinances of the father in terms of the names bestowed in the course of

16. Cf. Lucius' initiation into the mysteries of Isis in Apuleius, *Metamorphoses* XI.22-24. See now J.-M. SEVRIN, *Le dossier baptismal séthien: Études sur la sacramentaire gnostique* (Bibliothèque copte de Nag Hammadi, section « Études » 2; Québec: Université Laval, 1986) hereafter cited as *Le dossier baptismal séthien*. In Ch 2, Sevrin considers this sequence to reflect an older baptismal ritual (now best attested in *Gos. Egypt.*) which has become spiritualized (especially by the addition of glorification and rapture, which seem to him to have no ritual basis), but thinks it improbable that investiture should precede baptism. In *Trim. Prot.* these five stages are only an interpretation of successive stages of spiritual awareness, culminating in the reception of Gnosis; they are merely a sequence of five groups of "names" to be invoked (cf. XIII 49,28-32) and by which one is "sealed" or protected from a hostile material and spiritual environment; they do not reflect a sequence of five ritual actions. The older ritual presupposed may have involved a quintuple immersion in water, which might be the ritual basis of the number five in the "Five Seals," or possibly the number five has something to do with the successive sealing of each of the five senses from worldly attachments.

the baptismal ritual; they will guard Protynnoia's members from the powers of the Archons until she gathers them into her eternal kingdom, presumably upon their natural death.

It is clear from the preceding that the *Trimorphic Protynnoia* has been secondarily Christianized. Three glosses identifying the Autogenes Son with Christ in the first subtractate (XIII 37,[31]; 38,22; 39,6-7) probably derive from the traditional theogonical materials common to the *Apocryphon of John* and Irenaeus, *Adversus Haereses* I.29, upon which the author has drawn for the first narrative insertion. But in the third subtractate the situation is much different, and seems to suggest that the *Trimorphic Protynnoia* has undergone three stages of composition.

First, there was the triad of aretalogical ἐγώ εἰμι self-predications of Protynnoia as Voice, Speech and Word. Second, this was combined with third-person narrative material: a traditional Barbeloite cosmogony similar to that of the *Apocryphon of John* and Irenaeus, *Adversus Haereses* I.29; apparently non-Sethian traditional materials treating the harrowing of hell and the eschatological overthrow of the celestial powers; and again a traditional Barbeloite account of the baptismal ascent ritual called the Five Seals. Third, after circulation as a Sethian tractate in this form, the final stage of composition seems to have been the incorporation of Christian materials into the concluding portion of the third subtractate.

The third and last stage of composition seems to have involved a deliberately polemical incorporation of Christian, specifically Johannine Christological materials into the aretalogical portion of the third subtractate, which relates the narrative of the incognito descent of Protynnoia as Word, hidden in the forms of the Sovereignties, Powers and Angels, culminating in the final revelation of herself in her members below. In XIII 47,14-15, it is said that as Logos, Protynnoia revealed herself to "them" (i.e. humans?) "in their tents" as the Word (cf. Jn 1:14). In XIII 49,7-8, it is said that the Archons thought Protynnoia-Logos was "their Christ," while actually she is the "Father of everyone." In XIII 49,11-15, Protynnoia identifies herself as the "beloved" (of the Archons), since she clothed herself as Son of the Archigenitor until the end of his ignorant decree. In XIII 49,18-20, Protynnoia reveals herself as a Son of Man among the Sons of Man even though she is the Father of everyone. In XIII 50, 6-9, Protynnoia will reveal herself to her "brethren" and gather them into her "eternal kingdom." In XIII 50,12-16, Pro-

tennoia has put on Jesus and borne him aloft from the cursed—thus non-redemptive—cross into his Father's dwelling places (cf. Jn 14:2-3). One might assign this final stage to the period of struggle over the interpretation of the Christology of the Fourth Gospel witnessed by the NT letters of John, perhaps the middle of the second century.

In this way, traditional Christological titles such as Christ, Beloved, Son of God ("Son of the Archigenitor") and Son of Man are polemically interpreted in a consciously docetic fashion. By implication, the "orthodox" Christ of the apostolic church is shown to be the Christ of the "Sethian" Archons; the "orthodox" Beloved is the beloved of the Archons; the "orthodox" Son of God is the "Sethian" son of the ignorant Archigenitor; and the "orthodox" Son of Man is only a human among the sons of men. For the "Sethians," however, the true Son of Man is Adamas, the Son of the Supreme deity Man (the human form in which the deity revealed himself as in the *Apocryphon of John* II 14,14-24, the *Gospel of the Egyptians* III 59,1-9) or else Seth, the Son of Adamas (the *Apocryphon of John* II 24,32-25,7). Therefore, the Protynnoia-Logos is in reality the Father of everyone, the Father of the All who only appears as the Logos "in their tents."¹⁷ In contrast to the traditional view of Jn 1:14, the Logos appeared in the "likeness of their shape" but did not become flesh as the "orthodox" believe. In only disguising himself as the "orthodox" Christ, the Logos indeed had to rescue Jesus from the "cursed" (not redemptive!) cross and restore him to the "dwelling places of his Father." In what seems a conscious reference to Jn 14:2-3, Jesus did not prepare a place for his followers; instead, the Logos, invisible to the celestial powers who watch over the aeonic dwellings (i.e. the Four Luminaries?), installs Jesus into his Father's dwelling place (XIII 50,12-16; perhaps in the Light Oroiae as in the *Gospel of the Egyptians* III 65,16-17). Some of these polemical Sethian reinterpretations of "orthodox" Christology in the *Trimorphic Protynnoia* seem to depend on key texts from the Gospel of John in order to score their point in any acute fashion, although this has been a matter of scholarly dispute.

17. "Tents" (*σκηνή*) may be a gloss on "the likeness of their shape" in XIII 47,16 in what seems to be conscious opposition to ὁ λόγος σάρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν of Jn 1:14. However, the concept of tenting may have been part of the Logos theology of the original aretology; cf. Sirach 24:8-10: τότε ἐνετείλατό μοι ὁ κτίστης ἀπάντων, καὶ ὁ κτίσας με κατέπαυσεν τὴν σκηνήν μου καὶ ἐπεν Ἐν Ιακωβ κατασκήνωσον καὶ ἐν Ἰσραὴλ κατακληρονομήθητι.

Throughout, the *Trimorphic Protennoia* displays what appear to be redactional bridging passages and certain glosses that connect all the foregoing together into a whole. They seem to derive from the author's own hand, rather than to belong either to inherited traditional material or to the basic first person areatology.¹⁸ The editorial passages can be ex-

18. The editorial passages are best identified by a shift in grammatical person and number from the first person singular of the basic aretalogies to the third person singular or plural or even to the first person plural (XIII 36,33-37,3; 44,23-24 both involving baptismal motifs) or second person plural (XIII 40,34-41,4; 42,17-31; 44,29-45,2; 46,33-47,9; and probably 48,35-49,top, all passages introducing and concluding the passages in which Protennoia proclaims the eschatological and baptismal mysteries). They are as follows:

In the first subtractate: XIII 35,6-7, a gloss on the triple name of Protennoia; 36,1-3, a gloss identifying the Silence surrounding Protennoia's members with the secret Voice indwelling her; 36,15-16, a gloss on the innate recognition of Protennoia's Voice by her members; 36,33-37,3, the Voice mediates the hidden wisdom which separates "us" from the world and which puts its Fruit into the Living Water (a baptismal motif); 37,3-20, the origination of the Son (Christ) who has the Name in him and is the Word from the Voice which is revealed to those in darkness; 36,20-30, on the numerology of Protennoia's triform nature as Voice, Speech and Word; 37,33-38,3, the establishment of the Autogenes Son Protennoia's Living Water/Light (baptismal motif); 40,8-18, Protennoia descends to the world of mortals for the sake of her portion left in it from the innocent, conquered Sophia (cf. 47,30-34); 40,25-29, Yaldabaoth's making of man is the decree of his annulment (an eschatological motif); 40,34-41,4 introduces the mystery of the loosening of bonds in the underworld (an eschatological motif—note the second person plural); 41,21-24, identification of Protennoia's members with the Spirit originating from the Living Water now dwelling in the soul, with whom she speaks out of immersion in the mysteries (a baptismal motif).

In the second subtractate: XIII 42,21-25, the age (aeon) to come is identified with the Aeons from which Protennoia revealed herself in masculine form and in which "we" shall be purified (an eschatological and baptismal motif—note the first person and second person plural); 44,3-4, a gloss on the relation of the Speech to the Voice; perhaps 43,27-44,19 & 44,27-29, the unintelligibility of the Voice to the Powers and their Archigenitor, leading to their consequent destruction (an eschatological motif); 44,29-45,2, summary and conclusion of the mystery "hidden from the ages" (cf. I Cor 2:7) concerning the end of the old age and the dawn of the new (an eschatological motif—note second person plural); 45,9-10, a gloss on the Voice as Meirothea; 45,12-20, an anticipatory invitation to participate in the rite of the Five Seals presented in 48,15-35.

In the third subtractate: XIII 46,10-36, the Word is Living Fruit, the focus ("eye") of the three *μονάι* (i.e. the Word which comes from the Speech which comes from the Voice, all "foundations" which come from the Thought or "Silence"), and pours forth Living Water from its source, the Voice (a baptismal motif); 47,24-28, the Powers in whom Protennoia is hidden until she reveals herself to her "brethren" do

pected to reveal the direct interests of the author, who must be Sethian, since the traditional materials he incorporates are in large part Sethian, as are the motifs in the editorial passages. The author emphasizes the threeness of Protennoia who has three names and consists of three *μονάι*, "permanences," which give the universe its foundation (XIII 46,10-33).¹⁹ First, from the silent Thought (Protennoia) proceeds the Voice. Second, from the Voice proceeds the Speech of the Voice (both unintelligible to the hostile powers and their Archigenitor). From the Speech, which is perceptible and which brings in the shift of the ages and debilitates the powers, issues the Word, which is the focus or "eye" of the three permanences. As the Word, Protennoia descends into the "world of mortals" to rescue her fallen members or "Spirit" stolen by the Archigenitor from the innocent Sophia (who therefore need not repent of anything). As Voice, Speech, and Word, Protennoia descends to speak four mysteries to her "brethren" (addressed in the second person plural) so as to loosen their bonds, and to effect the end of the old age and the dawn of the new age which is unchanging. In these forms Protennoia encounters the Powers and their Archigenitor who recognize

not recognize her or their origin; 47,29-34 the "brethren" comprise the "Spirit" left in the world by the *innocent* Sophia (cf. 40,11-18); 48,6-14, Protennoia shares with "him" the Living Water that strips off the somatic and psychic thought, replacing chaos with Light (a baptismal motif); 48,30-35, the conclusion of the "mystery of Gnosis" (a baptismal motif); 48,35-49,6, the beginning of a paraenesis (perhaps originally in the second person plural); 49,22-50,9, the "brethren" are informed that the ordinances of the Father are the "Five Seals of these particular names" which strip away ignorance and replace it with Light, causing darkness and Chaos to dissolve (a baptismal motif).

19. See the triadic terminology in the *Apocryphon of John* II 5,8-9: "thrice-male, thrice-powerful, thrice-named androgynous one". These *μονάι* are taken by most interpreters to signify the three "dwellings" symbolized by the three rectangles drawn in XIII 37,28, and thus recall the "dwellings" which Christ prepares for believers in Jn 14:2-3. In my opinion, the meaning is much closer to the first term in the *μονή*, πρόδοσ, ἐπιτροφή triad in Neoplatonism, where *μονή* stands for the absolute being, in the proper sense, of any hypostasis. Actually, the dwellings of *Trim. Prot.* parallel to Jn 14:2-3 are mentioned in XIII 50,12-16. Cf. G. SCHENKE, "Die dreigestaltige Protennoia. (Nag-Hammadi-Codex XIII) herausgegeben und kommentiert" (Dr. theol. dissertation, Rostock, 1972), fascicle 2, 36 n. 2 (now TU 132; Berlin: Akademie Verlag, 1984); Y. JANSENS, *La Protennoia Trimorphe (NH XIII, 1)* (Bibliothèque copte de Nag Hammadi, section « Textes » 4; Québec: Les Presses de l'Université Laval, 1978) 62 and correctly J. M. ROBINSON, "Sethians and Johannine Thought: The *Trimorphic Protennoia* and the Prologue of the Gospel of John," in *Rediscovery* 2.643-662, esp. 656-658.

neither her Voice nor her Speech. On the third descent as Word, Protennoia reveals the ordinances of the Father to be the Five Seals, interpreted in Sethian language as a baptismal mystery of celestial ascent.

The three compositional stages of the *Trimorphic Protennoia* are summarized in the following table. There was first (A) the original triptych of aretalogical self-predications of Protennoia as Voice, Speech and Word that were probably built up out of the Jewish wisdom tradition and maybe out of the Pronoia monologue some time during the first century CE before its inclusion in the *Apocryphon of John*; there is little here that seems specifically gnostic or Christian or Sethian or Barbeloite. Next, (B) this was supplemented, whether by the same or a different author, by various narrative doctrinal passages, of which three are called "mysteries," and at least one based upon traditional Barbeloite theogonical materials similar to those of the *Apocryphon of John* and Irenaeus, *Adversus Haereses* I.29. One may also assign this first major redaction of the *Trimorphic Protennoia* to the first quarter of the second century. After circulation as a mildly Christianized Barbeloite text in this form, a third stage of composition (C) resulted in incorporating Christological materials in a specifically polemical way, perhaps in the context of the struggle over the interpretation of the Fourth Gospel reflected in the Johannine epistles during the second quarter of the second century.

ORIGINAL DOCUMENT A	LATER ADDITIONS		
	Second, "Barbeloite Redaction" B		
Original First-Person Aretalogy	Doctrinal Passages	Explicitly Baptismal Passages	Christological Passages
First Subtractate 35.1-32a (introduction) 35.32b-36.27a (Voice)	↓ 36.27b-40.29a (cosmology)	↓ 36.5b-7a 37.1b-3a; 37.35	↓ Christological glosses (inherited from Barbeloite cosmology) 37.[31];38.22;39.6-7
40.29b-41.1a (Voice)	<i>First Mystery</i> 41.1b-42.2 (harrowing)	41.21b-24a	
Second Subtractate 42.4-27a (Speech)		(42.22-23 ²⁰)	
45.2b-12a (Speech)	<i>Second Mystery</i> 42.27b-45.2a (eschatology)	45.12b-20	
45.21-46.3 (Speech)			
Third Subtractate 46.5-7a (Word)			Third Redaction C Christological Polemic
47.5-23 (Word, etc.)	46.7b-47,top (the Word) <i>Third Mystery</i> 48,top-49,top	46.16-19a 48,top-48.35	
49.6-22a (Word)	(Five Seals)	49.26b-34a	49.7b-8a; 49.11b-15a 49.18b-20a
50.9b-20	49.22b-50.9a (the ordinances of the father)		50.10b-16a

2. The Trimorphic Protennoia and Johannine Christianity

Many scholars have called attention to the various parallels that the *Trimorphic Protennoia* shares with the Fourth Gospel and especially its prologue.²⁰ Since any reconstruction of Sethianism must account for its

20. See the discussions of G. SCHENKE in her 1977 dissertation, "Die dreigestaltige Protennoia," 154-158; J. HELDERMAN, "'In ihren Zelten ...': Bemerkungen zu Codex XIII Nag Hammadi p. 47:14-18 in Hinblick auf Joh. i 14," in *Miscellanea Neotestamentica I* (25th Ann. Studiorum Novi Testamenti Conventus)

interaction with Christianity, the possible relations between the *Trimorphic Protynnoia* and the community behind the Johannine writings deserve further comment in the light of the three stages of redactional history here proposed.

At the time of its initial composition, that is, at the first of the three proposed compositional stages, the *Trimorphic Protynnoia* was a product of non-Christian Barbeloite wisdom speculation. The theme of the triple descent of Protynnoia was derived from a source similar to or identical with the Pronoia monologue concluding the longer version of the *Apocryphon of John*. The Logos theology of its tripartite areatology of Protynnoia drew upon a fund of oriental speculation on the divine Word and Wisdom as did the prologue of the Gospel of John in a similar but

(Supplements to *Novum Testamentum* 47; Leiden: Brill, 1978), 181-211; H.-M. SCHENKE, "Gnostic Sethianism," 607-612; and summarizing the debate, J. M. ROBINSON, "Sethians and Johannine Thought," in *Rediscovery* 2, 644-662. For further discussion, see Chapter 7 (esp. n. 15 for literature) on the relation between Sethian and Johannine Christianity. My own position is that *Trim. Prot.* underwent superficial Christianization in its second stage of redaction, but specific and polemical Christianization in its third stage of redaction. The superficial resemblances to the Johannine prologue scattered throughout *Trim. Prot.* are to be explained by the emergence of both texts from gnosticizing oriental sapiential traditions at home in first-century Syria and Palestine, as suggested by C. COLPE, "Heidnische, jüdische und christliche Überlieferung in den Schriften aus Nag Hammadi III," *Jahrbuch für Antike und Christentum* 17 (1974), 109-125, esp. 122-124; cf. Y. JANSENS, "Une source gnostique du Prologue?" in *L'Évangile de Jean: Sources, rédaction, théologie* (Bibliotheca Ephemeridum Theologicarum Lovaniensium 44; Gembloix: J. Duculot, 1977), 355-358. The Christological glosses in the first two subtractates are to be explained by the influence of the theogonical section of the *Apocryphon of John*. Yet the more striking parallels between the third subtractate and the Gospel of John discussed here, as well as the explicit application of apparent Christological titles to Protynnoia-Logos, seem to me to constitute deliberate "Christianization," but in a strictly polemical vein. Whether the redactor of the third compositional stage hypothesized by me is really Sethian or heterodox Christian is impossible to tell. In any case he is certainly not an "orthodox" or "apostolic" Christian, though perhaps he might be a "hyper-Johannine" (heretic) of the sort described in the First Letter of John as certain docetically-inclined Christians who deny that Jesus came in the flesh and have now "gone out from among us." See R. E. BROWN, "Johannine Ecclesiology—The Community's Origins," *Interpretation* 31 (1977), 379-393; IDEM, "Other Sheep not of this Fold": The Johannine perspective On Christian Diversity in the Late First Century," *Journal of Biblical Literature* 97 (1978), 5-22, and IDEM, *The Community of the Beloved Disciple* (New York: Paulist Press, 1982).

independent way.²¹ The creative act of the original author of the *Trimorphic Protynnoia* was an interpretation of the sequence of Protynnoia's successive revelatory descents according to a theory of the increasing articulateness of verbal communication as one moves from unintelligible sound through articulate speech to explicit word, probably of Stoic provenance.²² Protynnoia's power manifests itself as utterance or articulate speech; not through a theophany, but through a "theophony." Salvation derives not only through knowledge or vision but also through sound and audition. Throughout the revelatory discourses Protynnoia is manifested successively as silent thought, audible sound or voice, uttered speech, and finally as the fully articulate Logos; she is the "Logos existing in the Silence," a "hidden Sound," the "ineffable Logos."²³ This conceptuality is surely derived from the Stoic distinction between internal reason (*λόγος ἐνδιάθετος*) and uttered or expressed reason (*λόγος προφορικός*).

Subsequently, both the prologue and the *Trimorphic Protynnoia* underwent Christianization in a further stage of redaction, the prologue in Johannine Christian circles when it was adopted by the evangelist, and the *Trimorphic Protynnoia* in Christianized Sethian circles during the second compositional stage I have described.²⁴ Thus, while the *Trimor-*

21. C. COLPE, "Heidnische, jüdische und christliche Überlieferung in den Schriften aus Nag Hammadi III," *Jahrbuch für Antike und Christentum* 17 (1974), 109-124, esp. 122-124.

22. Cf. the sequence φωνή, λέξις, λόγος in Diogenes Laertius, *Vitae VII.57*.

23. One may note the similar characterization of the revealer in *The Thunder: Perfect Mind*: "I am the silence that is incomprehensible and the idea whose remembrance is frequent. I am the voice whose sound is manifold and the word whose appearance is multiple. I am the utterance of my name" (VI 14.9-15); "Hear me, you hearers and learn of my words, you who know me. I am the hearing that is attainable to everything; I am the speech that cannot be grasped. I am the name of the sound and the sound of the name. I am the sign of the letter and the designation of the division. And I will speak [his name]" (VI 20.26-35).

24. *Trim. Prot.* must have undergone a Christianizing redaction in the environment of the debate over the interpretation of the Gospel of John during the early second century. This debate is reflected in the Johannine letters and a bit later in western Valentinian circles concerned with the interpretation of the Logos (e.g. the *Tripartite Tractate* of NHC I) and of the Gospel of John (e.g. Ptolemaeus in Ireneus, *Adv. Haer.* 1.8.5 and the Fragments of Heracleon). It seems likely that the Valentinians were aware of some version of the *Apocryphon of John* upon which the *Trimorphic Protynnoia* draws heavily, which at least in part is concerned with the relationship of Christ to the Father (e.g. II 1.21-25; 2.9-25; 6.10-9.25; and 23.26-31,

phic Protennaia identified Protennaia's appearance as Logos with the Christ who established the Four Luminaries and redeemed Jesus from the cross, the author of the Fourth Gospel contrasted Christ's appearance as the fully articulate Logos with John the Baptist's appearance as a mere voice crying in the wilderness.

The similarity of the first doctrinal section (XIII 36,27b-40,29) of the *Trimorphic Protennaia* to the theogonical section of the *Apocryphon of John* suggests that the second compositional stage of the *Trimorphic Protennaia* is contemporary with the creation of the shorter version of the *Apocryphon of John*, which might be assigned to the second quarter of the second century, since the theogony and cosmogony it shares with the shorter version is clearly expounded by Irenaeus around 175 to 180 C. E. The second—Christian—compositional stage of the *Trimorphic Protennaia* likely appeared around then, about a generation after the Fourth Gospel.

The third and final polemical redaction of the *Trimorphic Protennaia* seems to have been accomplished by Christian Sethians who wished to demonstrate a higher, more spiritual interpretation of Christ than that espoused by the apostolic Church. The thrust of this redaction is to show that the Logos in his incognito descent fooled everyone except his congenital members who recognized him. The theme of mutual recognition between the revealer and his own is also frequent in the Johannine literature (Jn 1:12-14; 10:1-4, 14; 14:20; 17:2-23; 1 Jn 2:3-5; 3:24; 4:6,13; 5:19-20). The polemical implication in the *Trimorphic Protennaia* seems to be that he even fooled the leaders of the wider, "apostolic" Church, whom the redactor conceived as ignorant lackeys of the Archon who thought that the Logos was their Christ, and that he was the Son of the ignorant Archon. By way of contrast with the Gospel of John, the Logos was no Son of Man who was lifted up and glorified on the cross, going to prepare a place for the believers; instead, the Logos descended to rescue Jesus from the cursed cross, thus allowing him to be raised up free of the grasp of the ignorant creator God and to be established in the aeonic dwellings of his true Father, the Invisible Spirit. And the *Trimorphic Protennaia* is clear on a point at which the author of the Fourth Gospel is ambiguous: indeed the Logos did come to confer a baptism, not a baptism merely conferring the Spirit (as in the Fourth Gospel), but

which presupposes the redactional addition of the Pronoia monologue in 30,11-31,25).

the truly effective one enabling rapture into the Light (cf. Jn 3:5: "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God"). By means of the baptism of the Five Seals, Protennaia's congenital members could be immediately transported into the realm of the true Father's light, rather than depending upon the Johannine savior to "draw all people" (Jn 3:14; 8:22; 12:32-34) to him.

Although Christianized, the *Trimorphic Protennaia* does not thereby become Christian in any orthodox sense, but may have been used by Sethian Christians either as an *apologia* against Christian opponents or even as a proselytizing instrument. It recommends to its readers an extremely high—and by implication superior—Christological interpretation of the Johannine wisdom Christology than do, say, the first two Letters of John, with their insistence on the incarnation and crucifixion.

III. 150-175+ CE: SETHIAN-CHRISTIAN POLEMIC

A. The *Apocalypse of Adam*

It has been suggested that the *Apocryphon of John* originated in the mid-second century as the result of a redactional combination of a theogony centered on the salvific role of the divine mother Barbelo with a version of the Sethian history of salvation derived from exegesis of Genesis 1-6. Shortly thereafter, a longer version of this work was created, in part by the addition of the concluding Pronoia monologue reciting the Mother's three descents into the lower world, the same monologue that served as the basis for the composition of the *Trimorphic Protennaia*. In like fashion, it may be that around the same time, the *Apocalypse of Adam* may have reached its present form as the redactional combination of the two sources hypothesized by C. W. Hedrick: source A, a Genesis-inspired protological account of the flood, the destiny of Noah's sons, and the celestial salvation of certain offspring of Ham and Japheth from the universal conflagration, and source B, Adam's prophecy to Seth about the third manifestation of a Spirit-laden male figure called the "Illuminator of Gnosis," who was glorified and empowered and came upon "the waters."²⁵ At the same time, the redac-

25. C. W. HEDRICK, "The *Apocalypse of Adam*: A Literary and Source Analysis," *Society of Biblical Literature Seminar Papers* (1972), 581-590, and more fully, IDEM, *The *Apocalypse of Adam*: A Literary and Source Analysis* (Society of Biblical Literature Dissertation Series 46; Chico, CA: Scholar's Press, 1980), 202-208.

tor also incorporated Sethian baptismal tradition (V 84,4-85,18; 85,22-31), but in a polemical way, opposing it to certain forms of water baptism regarded as one of the creator God's tools of enslavement.

As the *Apocalypse of Adam* presently stands, the offspring of Shem and most of the progeny of Ham and Japheth are considered to be sinful Sethites who are infected with the same evil that had affected the much earlier generation of Cain (who originated from the archontic rape of Eve but were destroyed by the flood), since they subscribe to Noah's pledge of fealty to the archon Saklas. They will go on to form the "twelve kingdoms" of Israel whose seed will enter into the thirteenth kingdom of "another people" (i.e., the Christian Church), all thirteen of which fail to recognize the incognito appearances of the Illuminator and thus defile the "water of life" by confusing his final advent with a merely human figure who originates from a carnal, procreative birth and undergoes a baptism in mere water (e.g., Jesus). On the other hand, the pure race of Seth is to be found only among 400,000 "great men" from the offspring of Ham and Japheth, who reject Saklas' dominion and instead "enter another land and sojourn with those men who came forth from the great eternal knowledge" (i.e., with the heavenly seed of the heavenly Seth; V 73,16-20). These latter are the "kingless generation" who have recognized the Illuminator's incognito descents (at the flood, the conflagration of Sodom and Gomorrah, and the final judgment of the archons) and now receive his name (Yesseus Mazareus Yessedekus) upon the true living water in the holy baptism of knowledge.

Source B begins at the point where source A told of the removal of the antediluvian seed of Seth from the world at the time of the conflagration that destroyed their haven (Sodom and Gomorrah), leaving only the descendants of Noah in the lines of Shem (the Jews), Ham, and Japheth (the Gentiles), bereft of the saving knowledge that had disappeared with the seed of Seth. Hedrick thinks that the redactor introduced source B concerning the advent of the Illuminator to explain how the saving knowledge possessed by the Sethites could be made available to his own later generation descended from the 400,000 morally pure descendants of Ham and Japheth; it was reintroduced by the illuminator at his third descent to overthrow the regime of the evil powers in the end-time. For Christianity, the period from Adam to

Source A: V 64,1-65,23; 66,12-67,12; 67,22-29; 69,1-76,6; 83,7-84,3; 85,19-22,32;
Source B: V 65,24-66,12; 67,12-21; 76,8-83,4.

Christ was only a preparatory prelude to the advent of true salvation in Christ, while for the Sethians, salvation had been in principle already achieved in primordial times, with the raising of Seth and his seed into the Aeon at the time of the flood and of their progeny again at the time of the conflagration. Thus the third descent of the redeemer serves to remind the earthly Sethians of—and to re-present—the salvation that had been accomplished for their ancestors at the time of the redeemer's two prior primordial descents.

For Sethian texts such as the Pronoia monologue, the *Trimorphic Protennoia*, and the *Gospel of the Egyptians*, this salvation was conferred through the baptismal ascent ritual of the Five Seals that was practiced by most of Sethian Gnostics. But for the redactor of the *Apocalypse of Adam*, the saving gnosis was not to be received in the context of such a water baptism. According to the extant text, it might appear that the redactor numbered even Micheus, Michar and Mnesinous, the traditional Sethian figures that "preside over the living water," among the servants of the lower powers who pollute the Water of Life by placing it under the will of the powers and divulging secret knowledge in written form (V 84,4-85,18), but clearly this passage must be emended to read as an accusation by Micheus, Michar and Mnesinous against others who pollute the waters.²⁶ The true descendants of Seth will fight against the

26. The truly vexing problem here is the role accorded Micheus, Michar and Mnesinous who here and in the *Gospel of the Egyptians*, *Zostrianos*, the *Trimorphic Protennoia*, and Codex Bruce, *Untitled* preside over the living water of the holy baptism or the spring of truth. According to the natural reading of the *Apocalypse of Adam* V 84,4-10, these unambiguously positive Sethian baptismal figures are accused of polluting the celestial water of baptism:

V 84⁴ ΤΟΤΕ ΔΥΜΗ ὠΨΩΣ ΨΑΡΟΥ⁵ ΕΣΧΩ ΤΗΜΟΣ ΣΕ ΜΙΧΕΥ⁶
ΜΝ⁶ ΜΙΧΑΡ⁶ ΜΝ ΜΗΓΙΝΟΥΣ· ΝΗ⁷ ΕΤΖΙΞΗΝ ΠΙΧΩΚΗ ΕΤΟΥΔΑΒ⁸ ΜΝ
ΤΗΜΟΟΥ ΕΤΟΝΣ ΣΕ ΕΤΒΕ⁹ ΟΥ ΝΕΤΕΤΗΝΩΨ ΟΥΒΕ ΠΝΟΥ¹⁰ ΤΕ
ΕΤΟΝΣ^{2N} ΣΙΕΙΝCMH ΚΑΝΟΜΟΣ

V 84⁴ Then a voice came to them⁵ saying: Micheus and⁶ Michar and Mnesinous,⁷ who are over the holy baptism⁸ and the living water, why⁹ are you crying out against¹⁰ the living God with lawless voices...

They are then scolded for foul deeds, laughter, polluting the Water of Life and serving the will of the lower powers. Since this is a charge that parallels the immediately preceding self-condemnation of the evil offspring of Noah, it seems applicable only to those persons who have been hostile toward the Sethians. It is highly unlikely that this could include these three baptizers. As various scholars have suspected, the names of the three baptizers are likely a gloss introduced by ΣΕ functioning in a way similar to ΕΤΕ ΠΑΙ ΠΕ, identifying the celestial voice as

power of those who "receive his name upon the water" (V 83,4-7) in an ordinary water baptism of the sort they supposed to have marked the coming of their savior; true salvation is based on the receipt of knowledge through a baptism, not in mere water, but in gnosis through the "logos-begotten ones" and the imperishable illuminators Yesseus Mazareus Yessedekes, the Living Water (V 85,22-31).²⁷

Hedrick's source B contains a dream vision revealed to Adam by three glorious men who narrate a third saving mission conducted by an illuminator whose origin is unknown to the evil powers. It contained a series of thirteen traditional opinions ("kingdoms") of the origin of the Illuminator that seem to have been derived from some—probably non-Sethian—baptismal liturgy in which the number thirteen was somehow significant, perhaps because the initiate descended into the water thirteen times, or because baptism enabled passage through the thirteen aeons²⁸ controlled by the creator god, or because they were simply representative views of pre-Sethian groups—perhaps of Jews descended from the twelve tribes and of a thirteenth Christian regime—of how the savior was born and became present in the act of baptism. The redactor regards these inherited traditions as false; the Illuminator was not born, but chosen, and his descent had nothing to do with baptism. The com-

Micheus, Michar and Mnesinous: "Then a voice came to them, saying—that is, (Σε) Micheus<>, Michar and Mnesinous who are over the holy baptism and the living water: (Σε): "Why are you crying out against the living God with lawless voices..." etc. See G. W. MACRAE's notes to "The Apocalypse of Adam," in *Nag Hammadi Codices V, 2-3 and VI with Papyrus Berolinensis 8502,1 and 4*, ed. D. M. PARROT (Nag Hammadi Studies 11; Leiden: E. J. Brill, 1979), 191; A. BOHLIG, remarking in *Rediscovery* 2.557-558; H.-M. SCHENKE, "Gnostic Sethianism," 598 and *Orientalische Literaturzeitung* 61 (1966), 1-2; G. STROUMSA, *Another Seed*, 102-103 and J.-M. SEVRIN, *Le dossier baptismal séthien*, Ch. 4. F. MORARD, "L'Apocalypse d'Adam de Nag Hammadi: un essai d'interprétation," in *Gnosis and Gnosticism*, ed. M. Krause (Nag Hammadi Studies 8; Leiden: E. J. Brill, 1977), 35-42 thinks the apparent reading was intended, suggesting a radical anti-baptismal polemic by a redactor who totally reevaluates the traditional Sethian baptizers; in her critical edition, *L'Apocalypse d'Adam* (NH V, 5) (Bibliothèque copte de Nag Hammadi, section « Textes » 15; Québec and Louvain: Presses de l'Université Laval and Editions Peeters, 1985), 117-118, discusses the problem, but leaves the matter open.

27. The plural "illuminators" and "logos-begotten ones" is strange, and ought to be singular; the *Gospel of the Egyptians* identifies Yesseus Mazareus Yessedekes as Jesus, the Child of the Child (III 64,10-12; 66,10-11) and the logos-begotten one as the living Jesus whose body has been put on by Seth (III 63,1-12; 64,1).

28. See the *Gospel of the Egyptians* III 63,17-18; 64,3-4; *Zostrianos* VIII 4,26-28.

mon pattern of these thirteen opinions is that the Illuminator receives nourishment, glory, and power in the beyond, and then "comes (down) to the water," whereupon he is recognized.²⁹ But since the redactor regards such earthly waters as polluted and chaotic, he rejects these opinions in favor of the view that the Illuminator originates from above, where he resides in the light with the three imperishable illuminators Yesseus, Mazareus, Yessedekes, the Living Water, and his incognito descents are recognized only by those baptized in the living water. Such a heavenly origin for the Illuminator is clearly in keeping with the typical Sethian distinction between the earthly origin of Cain and Abel (from the Archon[s] and the carnal or psychic Eve), and the heavenly origin of Seth (from the enlightened Adam and the spiritual woman, be she called Epinoia, Ζôē, or Eve).

Source B's section on the thirteen kingdoms seems to draw on an old mythical pattern that could be developed in various ways to portray the origin of mankind, the origin of the Savior, and perhaps the origin of both water baptism and celestial baptism as well. In a very illuminating article, J. M. ROBINSON³⁰ drew attention to a series of striking parallels to the structure and motifs of this section of the *Apocalypse of Adam* (V 77,26-82,19) concerning thirteen kingdoms, i.e. thirteen opinions concerning the origin of the Illuminator, to be found in the NT *Apocalypse of John* (Rev 12:1-17), in the baptism and "temptation" stories of Mark 1:9-13, and in some fragments from the *Gospel of the Hebrews*. Working from the sequence of episodes in Revelation 12, he discovers the following parallels:

1. John of Patmos has a vision of a woman clothed with the sun, the moon under her feet and a crown of twelve stars on her head: kingdoms 3, 4, 6, 9 and 11 of *Apoc. Adam* associate a woman with the Il-

29. Perhaps "coming to the water" means to "become manifest" or instantiated in the phenomenal world, like the image of the archetypal man projected on the primordial waters in the *Hypostasis of the Archons* or the *Sophia of Jesus Christ*; in the *Poimandres* the archetypal man is attracted to and unites with his reflection in the reflective surface of Nature. One is reminded of catoptromantic or lecanomantic techniques in which watery surfaces and mirrors were used to attract and cause souls (usually of the dead) to appear. Cf. the "mirror of Dionysus" and *Papyri Graecae Magicae* IV.222-234.

30. J. M. ROBINSON, "On the *Gattung* of Mark (and John)," in *Jesus and Man's Hope* (175th Anniversary Festival on the Gospels at Pittsburgh Theological Seminary), *Perspective* 11.2 (1970), 99-129, esp. 119-129.

Illuminator's coming; kingdom 12 says he came from two illuminators (cf. the two φωτῆρες of Gen 1:14 LXX). Just as all 12 kingdoms of *Apoc. Adam* portray the coming of the Illuminator to the water, Mk 1:9-10 portrays three comings: Jesus comes from Galilee (not heaven) to the water of the Jordan for baptism by John; the Spirit too comes like a dove from heaven, not upon the water, but upon Jesus; and a voice from heaven comes down saying "thou art my beloved Son."³¹ So also in *Gos. Hebrews*, the fount of the Holy Spirit descends and rests in the Savior at the baptism, paralleled by Sophia's seeking a resting place on earth in 1 Enoch 42,1-2 and Sirach 24.

2. Returning to Rev 12, the next episode is the pregnancy of the woman, paralleled in kingdoms 4, 6, 9 and 11 of *Apoc. Adam*.
3. The next episode is the appearance of the red dragon to devour the child upon birth, possibly paralleled by Satan or the Devil who tempts Jesus in Matt 4:1-11 par.
4. The next episode is the birth of the child, paralleled in kingdoms 4, 6, 9 and 10 of *Apoc. Adam*.
5. The fifth episode is the saving rapture of the child to God's throne, paralleled in kingdoms 1, 2 and 7 of *Apoc. Adam*. This is paralleled in the taking of the savior to Mt. Tabor by his mother the Holy Spirit in the *Gos. Hebrews*.
6. At the same time, the woman of Rev 12 flees to the wilderness, paralleled by the removal of the child to the desert in kingdoms 3, 4 and 11, or the child and his mother to the desert in kingdoms 3 and 4 of *Apoc. Adam*. A similar motif is found in the driving of Jesus into the wilderness by the Spirit in Mk 1:12.
7. The next episode is the three and a half year nourishing of the woman, paralleled by the nourishing of the child by angels in kingdoms 6, 8 and 11, or by a bird in heaven in kingdom 2, or by a woman in heaven in kingdom 1, or by a woman in the desert in kingdom 4, or by angels in the desert in kingdom 11 of *Apoc. Adam*. This is paralleled by ministrations to Jesus in the wilderness by an-

³¹ Robinson suggests the coming of Jesus to the Jordan is a historicizing of the mythical coming of the Spirit, and calls attention to the motif of the glorification of the Illuminator in all but the 11th kingdom of the *Apocalypse of Adam*.

gels in Mk 1:13, or by his being nourished by the bread which Satan or the Devil tempts Jesus to make in the Q temptation story of Matt 4:3 par.

8. The eighth episode, the defeat and casting down of the dragon to earth by Michael, has a possible parallel in the struggle between the armies of angels and the armies of Solomon over the virgin in kingdom 4 of *Apoc. Adam*, and in the battle between Jesus and beasts in Mk 1:13 or the Satan/Devil in the Q temptation stories.
9. The ninth episode is the coming of a voice from heaven proclaiming the advent of salvation, paralleled by the voice from heaven in Mk 1:11, and more remotely, perhaps by the glorification of the Illuminator in all but kingdom 11 in *Apoc. Adam* (specified as "Arise, God has given glory to you" in kingdom 2).

Most of the next five episodes of Revelation 12 seem to be duplications of the previous episodes:

10. The dragon, cast down to earth, pursues the woman, who
11. sprouts eagle's wings (perhaps paralleled by the bird of kingdom 2 of *Apoc. Adam*, the dove of Mk 1:10 and the lifting of the child to Mt. Tabor by a hair of his head in *Gos. Hebrews*).
12. The woman flees to the wilderness, where
13. she is nourished three and a half years.
14. At this point, the "serpent" (i.e. the dragon?) brings the flood to sweep her away (perhaps paralleled by the water upon which the Illuminator comes in all twelve kingdoms of *Apoc. Adam*), but the flood is swallowed by the earth.
15. Finally, the dragon makes war on the offspring of the woman "who keep the commandments and bear testimony to Jesus."

Most of these parallels are striking, and Robinson suggests that Revelation 12 and the *Apocalypse of Adam* shared a common tradition which the *Apocalypse of Adam* rigidified into a repetitious and stereotypical outline and which the author of Revelation Christianized. While the thirteen kingdoms of the *Apocalypse of Adam* reflect the mythical coming of the Illuminator, Revelation 12 is cast as a birth story of the Lamb of God, causing a reversal of certain motifs by comparison with the *Apocalypse of Adam*. Thus in Revelation 12 the infant is taken to

heaven, reflecting the Church's doctrine of Christ's ascension, while the woman, perhaps symbolizing the martyred but militant Church, is taken to the wilderness where the serpent makes war on the rest of her offspring. In the *Apocalypse of Adam*, the child is nourished, but in Revelation 12, although one might expect a similar interest to be focused on the child, the woman is nourished, since the ascended Christ needs no feeding. On the other hand, since Mk 1:10-13 and the *Gospel of the Hebrews* both reflect this myth in the context of Jesus' baptism rather than his birth, Robinson thinks that the underlying myth "attached itself to Christian tradition at the point where the Christian story originally opened, i.e. at the baptism, especially when there was no infancy narrative in a given situation to provide another alternative." Thus the baptismal context supplied by the *Apocalypse of Adam* may be the more original of the two.

The account in Revelation 12 has interpreted a traditional myth concerning a divine child who, together with his divine mother, is threatened by an evil power, yet is rescued and finds safety in the wilderness until the evil power is destroyed, as a *birth* story, rather similar in structure to Matthew's story of Joseph and Mary's flight to Egypt to avoid Herod's extermination of the firstborn. But the *Apocalypse of Adam*, and the Gospels of Mark and of the Hebrews have interpreted the myth as a *baptism* story.³² In Mark the Savior is baptized in the (ordinary) water to

32. Without suggesting that Sethian interpretations were attached to the myth behind Rev 12 in precisely the following ways, one might equally well read it in terms of the Sethian exegesis of Genesis 1-6 (utilizing the above numeration of episodes 1-15 in Rev 12): The woman is celestial (associated with the sun, moon and stars) yet also gives birth, which suggests the celestial Sophia's manifestation in the form of Eve (1), who becomes pregnant (2), is opposed by an evil power, i.e. the red dragon (3) and bears a male child, i.e. Seth (4), who (with his seed) is caught up (5) to the aeon or put in a holy dwelling place (as in *Apoc. Adam*, perhaps Sodom and Gomorrah as in *Gos. Egypt*), i.e. the wilderness (6), and will stay there for a time (7), thus overthrowing the powers, i.e. the dragon (8) who brought the flood; finally a voice or Logos, i.e. Seth, will announce the arrival of final salvation (9). Or possibly the myth could reflect the activity of Sophia (1) who becomes pregnant with her passions (2), from which appears the Archon, i.e. the dragon (3). Sophia does not bear Adam, yet projects his image, which the Archon(s) fashion into Adam (4). Skipping the duplications (5, 6, 7) of episodes 11, 12 and 13, *Adam*, not the dragon, is thrown down to matter (8), but salvation arrives in the form of Epinoia or Eve-Zôë (9) whom the Archon, i.e. the dragon, pursues (10), but she becomes an eagle on the tree of Gnosis (as does Christ in *Ap. John*) (11). The couple is expelled from paradise, but produce Seth and his seed who are taken to the aeon, i.e. the

which he comes, after which the Spirit descends to the Savior together with a Voice that pronounces him as Son of God. The parallel in Matthew agrees, but has reservations about the appropriateness of Jesus' baptism in water by the inferior figure of John, while the Fourth Gospel entirely suppresses Jesus' explicit water baptism by John, in the process demoting John to the Voice of one crying in the wilderness, whose only subsequent function is to witness to the descent of the Spirit upon Jesus. Like the *Apocalypse of Adam*, the Fourth Gospel rejects the notion that the Savior could have undergone an ordinary water baptism in any meaningful sense. On the contrary, for John, Jesus is both the dispenser of the Holy Spirit—the Living Water whose ingestion brings eternal life (Jn 4:7-15; 7:37-39)—as well as the one who will baptize "his own."³³ Baptism in "water and Spirit" leads not so much towards entry into the Kingdom of God as it does to a vision of that kingdom, tantamount to being born "anew" or "from above" (cf. Jn 3:3 with 3:5-8). Here the target of anti-baptismal polemic seems to be the standard baptismal practices of the wider "apostolic" or Great Church with which the author of 1 John (1:7; 4:1-3; 5:6-8) seems to make common cause.

The targets of the anti-baptismal polemic in the *Apocalypse of Adam* are difficult to determine. They may be, as Hedrick thinks, other Sethian groups who persisted in the practice of water baptism, unaware that

wilderness (12), after which the Archon brings the flood (14) and thereafter makes war on the offspring of the woman Eve, i.e. the seed of Seth (15). Obviously there underlies the versions of the myth in Rev 12 and in the thirteen kingdoms of the *Apocalypse of Adam* a very basic mythical structure concerning a divine child who together with his divine mother is threatened by an evil power, yet is rescued and finds safety in the wilderness until the evil power is destroyed. The general pattern could be made to apply not only to Adam and his divine mother or to Seth and his mother Eve, but also to the birth of Jesus to Mary and their flight to Egypt from Herod; indeed, the pattern has a certain resemblance to aspects of the Isis-Osiris-Horus cycle as well as the stories of Zeus and Rhea, Perseus and Danae, and Jason and Diomedes.

33. Likewise, the second compositional stage of the *Trimorphic Protynnoia* regards the Logos, who descends with the Five Seals at the conclusion of the first-stage areatalogy, as the one who pours forth Living Water upon the Spirit below out of its source, which is the Father-Voice aspect of Protynnoia, called the unpolluted spring of Living Water. So also the *Gospel of the Egyptians* understands the descent of Seth as Logos to be the bestowal of a holy baptism, probably in Living Water. These baptismal descents of the Logos or Seth are initiated by Barbelo, the Father-Mother, an exalted Sophia figure, who communicates to those who loved her by Voice or Word, as in the Johannine prologue and the *Trimorphic Protynnoia*.

water merely symbolizes the lust of the powers, an attitude held both by the redactor and by a later branch of Sethianism that Epiphanius (*Panarion* 39-40) calls Archontics. Or they may be non-Sethian Christians who practiced water baptism. Hedrick sees no Christian influence in the *Apocalypse of Adam*, and so dates it before the first half of the second century, at a point before the Christianization of the Sethian movement. However, certain motifs occur in source B which may indeed be of Christian origin, such as three of the thirteen speculations on the origin of the Illuminator as the son of a prophet, or son of a virgin or a son of Solomon attributed to the second, third and fourth kingdoms (V 78,7-79,19), the "signs and wonders" performed by the Illuminator, and the punishing of the flesh of the man upon whom the Holy Spirit comes (V 77,16-18).³⁴ Be this as it may, there can be no question that the final redactor of the *Apocalypse of Adam* intended to polemicize against water baptism; the true holy baptism is birth not through water, but by the Logos of the true Illuminator(s).

Perhaps this polemical situation is a reflection of a struggle within the Christian Sethian community itself. Based on Epiphanius' (*Panarion* 39-40) reports on the Sethians and Archontics, Hedrick places the *Apocalypse of Adam* at an early date (late first century)³⁵ before the Sethians bifurcated into pro-baptismal Sethians who maintained their Christian self-understanding and non-Christian Archontics who attached little significance to the earthly Jesus and condemned the Christian sacraments, especially baptism, but continued to use books in the name of

34. The Illuminator will come in great glory, bring the knowledge of the eternal God, and perform signs and wonders. The god of the powers will become angry, at which point the glory will withdraw and the flesh of the man who was the illuminator when he had the glory will be punished. However, since the punishment is not specified nor is said to result in death (followed by a resurrection), all one can conclude is that the reference is to an anonymous charismatic figure who ran afoul of the authorities and was punished; there is no compelling reason to identify this figure with Christ.

35. C. W. HEDRICK, *The Apocalypse of Adam: A Literary and Source Analysis* (Society of Biblical Literature Dissertation Series 46; Chico, CA: Scholar's Press, 1980), 209-215, discussing the article of F. MORARD, "L'*Apocalypse d'Adam* de Nag Hammadi: un essai d'interprétation," in *Gnosis and Gnosticism* (ed. M. Krause; Nag Hammadi Studies 8; Leiden: Brill, 1977), 35-42; Epiphanius places the Archontics in Palestine towards the end of Constantius II's reign, ca. 350-360, although they had already spread their teaching east of the Euphrates into greater Armenia.

Seth, boasting in certain Sethian prophets such as Marsanios.³⁶ More recent opinion has tended to reject such an early dating for the *Apocalypse of Adam*. G. Stroumsa, J.-M. Sevrin, and F. Morard see it as a work which betrays Christian influences, especially in the name of the imperishable "illuminators" Yesseus Mazareus Yessedekus (V 85,30, a barbarization of "Jesus of Nazareth"), in the description of the third appearance of the Illuminator in V 76,8-77,3, and in the thirteenth kingdom's description of the Illuminator (V 82,11-19).³⁷ My own inclination is to consider Hedrick's sources "A" and "B" as products of the mid-second century, while their redactional incorporation into the present *Apocalypse of Adam* may have occurred toward the end of that century. In any case, it seems probable that the emphasis on an undefiled baptism in Living Water of celestial quality in these Sethian works may be explained by the likelihood that in the late-second century the Sethians, like Mani and his followers as well as the precursors of the Archontics, were reacting strongly against certain cults, perhaps especially Christians, who practiced water baptism. On the other hand, the Sethian emphasis on a celestial baptism could proceed in a rapprochement with Christianity, as Melchizedek, the Trimorphic Protynnoia, and the *Gospel of the Egyptians* show,³⁸ and even with non-Christian groups engaging

36. Perhaps to be associated with the putative author of the Nag Hammadi tractate *Marsanes*, although the latter applies baptismal terminology, not to a community ritual, but to a heavenly rite, reminiscent of that undergone by Zostrianos.

37. G. STROUMSA, *Another Seed*, 97-103; J.-M. SEVRIN, *Le dossier baptismal séthien*, Ch. 4. *passim*, while G. W. MACRAE, "The *Apocalypse of Adam* Reconsidered," *Society of Biblical Literature 1972 Seminar Papers*, ed. L. C. McGaughy (Missoula, MT: Scholar's Press, 1972), 573-575, and F. MORARD, *L'*Apocalypse d'Adam** (NH V, 5) (Bibliothèque copte de Nag Hammadi, section « Textes » 15; Québec and Louvain: Presses de l'Université Laval and Éditions Peeters, 1985), followed by P. PERKINS, "Apocalypse of Adam: The Genre and Function of a Gnostic Apocalypse," *Catholic Biblical Quarterly* 39 (1977), 382-395 deny any substantial Christian influences.

38. The concept of a higher baptism is paralleled in the *Gospel of the Egyptians* (III 63,4-68), where the Father and his Pronoia establish a superior, holy baptism conveyed by the Logos-begotten body of Seth, who descends upon Jesus and nullifies the powers of the thirteen kingdoms. This baptism involves the appearance of all the baptismal *dramatis personae* discussed already (including Micheus, Michar, and Mnesinous, Yesseus Mazareus Yessedekus the Living Water and Yoel who presides "over the name"; similarly in *Zost.* and the Untitled treatise of the Bruce Codex). And, at least in Codex III, it involves the "renunciations of the Five Seals in the Spring baptism" (which F. MORARD, "L'*Apocalypse d'Adam* de Nag Hammadi: un essai d'interprétation," 37 thinks refers to an inferior water baptism). This is all

in a Platonically inspired contemplative practice of celestial ascent, as is shown by *Zostrianos* and *Marsanes*.

B. The Hypostasis of the Archons and the Thought of Norea

The extraordinary similarity between the *Hypostasis of the Archons* and *On the Origin of the World* (NHC II,4 and 5) has led many scholars to detect signs of redactional activity in them.³⁹ The current consensus seems to be that the *Hypostasis of the Archons* and *On the Origin of the World* are independent interpretations of a hypothetical common source, probably a heterodox Jewish rewriting of Genesis 1-9. In turn the *Hypostasis* has perhaps undergone at least two further redactions, one Sethian (which Schenke calls an "Apocalypse of Norea"), and another Christian (which seems much influenced by Pauline notions), perhaps reaching its present form in the late-second century.

As E. Pagels⁴⁰ has shown, the present *Hypostasis of the Archons* begins with explicit citations from "the great apostle" Paul (Col 1:13 plus

very similar to the *Trimorphic Protynnoia*, where the Five Seals, brought down by the Logos who puts on Jesus, are interpreted as a means of ascent out of the psychic and somatic thought into the light (XIII 48,6-35).

39. P. NAGEL, *Das Wesen der Archonten. Koptischer Text, Übersetzung und griechische Rückübersetzung, Konkordanz und Indizes* (Wissenschaftliche Beiträge der Martin-Luther Universität, 1970/6; Halle, 1970); R. A. BULLARD, *The Hypostasis of the Archons. The Coptic Text with Translation and Commentary* (Patristische Texte und Studien 10), Berlin: W. de Gruyter, 1970; B. LAYTON, "The Hypostasis of the Archons or The Reality of the Rulers," *Harvard Theological Review* 67 (1974), 351-425 and 69 (1976), 31-101; R. KASSER, "Formation de l'Hypostase des Archontes," *Bulletin de la Société d'Archéologie Copte* 21 (1975), 83-103; A. BÖHLIG and P. LABIB, *Die Koptische-gnostische Schrift ohne Titel aus Codex II von Nag Hammadi* (Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientsforschung 58; Berlin: Akademie Verlag, 1972), esp. 27-30; M. TARDIEU, *Trois mythes gnostiques. Adam, Éros et les animaux d'Égypte dans un écrit de Nag Hammadi* (II,5) (Paris: Études augustinianes, 1974), esp. 30-37; B. BARC, "L'Hypostase des Archontes," in B. Barc and M. Robege, *L'Hypostase des Archontes: Traité gnostique sur l'origine de l'Homme, du Monde et les Archontes* (NH II, 4) (Bibliothèque copte de Nag Hammadi, section « Textes » 5; Québec and Louvain: Presses de l'Université Laval and Éditions Peeters, 1980), esp. 1-48; L. PAINCHAUD, *L'Écrit sans titre: traité sur l'origine du monde* (NH II, 5 et XIII, 2 et Brit. Lib. Or. 4926[1]) (Bibliothèque copte de Nag Hammadi, section « Textes » 21; Québec and Louvain: Presses de l'Université Laval and Éditions Peeters, 1995), *passim*; and H.-M. SCHENKE, "Gnostic Sethianism," 596-597.

40. E. H. PAGELS, "Exegesis and Exposition of the Genesis Creation Accounts in Selected texts from Nag Hammadi," in *Nag Hammadi, Gnosticism and Early Christianity*, ed. C. W. Hedrick and R. Hodgson (Peabody, MA: Hendrickson, 1986), 257-281.

Eph 6:11-12 in II 86, 22-25). It interprets the Archons' and Adam's psychic ignorance and weakness and the Archons' inability to grasp spiritual things in terms of Paul's teaching on true wisdom and power in 1 Corinthians 2:14,16-18, 15:43-49 and Colossians 3:12. The dialogue between Norea and Eleleth concluding the work likewise abounds with multiple allusions to Pauline passages that refer to spiritual conflict with hostile cosmic powers; indeed, the revelation of the spirit of truth is coincident with the eschatological appearance of the true man in a human body (II 96,33-35). Unlike the rather polemical appropriation of Johannine materials in the later redaction of the *Trimorphic Protynnoia*, the use of Pauline conceptions and turns of phrase in the *Hypostasis of the Archons* is essentially an endorsement of Paul's treatment of the protological episodes of Genesis. Here there is no evidence of conflict with Christianity, but rather of its positive appropriation, as in Valentinian Christianity generally.

But behind this "Paulinized" version of the *Hypostasis of the Archons*, there is evidence of a Sethian interpretation of an underlying heterodox, probably Jewish, reading of Genesis similar to that found in the *Apocryphon of John*, *On the Origin of the World*, and in Irenaeus' "Ophite" source (*Adversus Haereses* I.30). This source is restricted to matters of anthropogony alone with no attention to the generation and nature of the divine world typical of most Sethian treatises. Its two main focal points are the creation and enlightenment of Adam and the procreation of the human race in two branches, that of Cain and Abel, sprung from carnal intercourse, and that of Seth, sprung from the union of the enlightened Adam with the spiritual Eve-Zôê. A Sethian redactor has apparently arranged this material into a tripartite structure, according to which the account of the three stages of Adam's creation, from somatic to psychic to spiritual, correspond to a separate account of three human races, that of Cain from the carnal Eve, of Abel from the psychic Eve, and of Seth, born not from an earthly woman, but from the heavenly Adam and the spiritual woman above; the resulting generations are respectively ruled by Yaldabaoth-Samael, Sabaoth, and Sophia, and enlightened by Eve,

Eve's daughter Norea, and finally by the coming of the "true man." As B. Barc has pointed out,⁴¹ Adam's story prefigures that of all humans:

Adam's History	Human History
Creation	
Material Adam created by Archons (87,25-33).	Carnal Cain begotten by the Powers (91,11-12).
Psychic Adam animated by chief Archon (88,3-6).	Psychic Abel begotten by chief Power (91,13-14).
Spiritual Adam indwelt/named by the Spirit (88,11-17).	Spiritual Seth begotten/named by spiritual woman (91,30-33).
Fall	
Adam placed in Paradise (88, 24-26)	Noah placed in the ark (92, 8-14).
Archons bring sleep of ignorance on Adam (89,3-10).	The Archons bring the flood (92,4-8).
Spiritual woman awakens Adam (89,11-15).	(N)orea nears the ark to join Noah (92,14-17).
The powers attempt to pollute her (89,18-24)	The Archons try to seduce Norea (92,18-31).
She hides in the Tree of knowledge (89,25-26).	Norea fails to prevent reconstruction of the ark (92,17-18)
Salvation	
Spiritual woman enters the serpent (89,31-32).	The true man incarnated in a body (96,33-35)
She gives him the fruit of the Tree (89,32-90,15).	He teaches and gives them the oil of eternal life (97, 1-4).
Adam is enlightened and leaves Paradise (90,15-91,7)	Humans know their root and ascend to the light (97,7 9; 14-16).
Adam is enlightened and leaves Paradise (90,15-91,7)	Humans know their root and ascend to the light (97,7 9; 14-16).

The prominence in this work of Norea as sister of Seth and offspring and earthly manifestation of Sophia through Eve may have inspired the short treatise *Norea* (IX,2), which conceives Norea on two levels.⁴² She

is the upper Sophia who cried out to the Father of the All (i.e. Adamas conceived as Ennoia) and was restored to her place in the ineffable Epi-noia (perhaps the light Eleleth to whom she cries in the *Hypostasis of the Archons*) and thus in the divine Autogenes. On the other hand, she is also the lower Sophia, manifested as daughter of Eve and wife-sister of Seth who is yet to be delivered from her deficiency, which will surely be accomplished by the intercession of the Four Luminaries or their ministers. It is interesting that here Adamas is himself the Father of the All, yet is also called Nous and Ennoia as well as Father of Nous, a set of identifications which recalls the nature of Adamas as bisexual, both Father and Mother, or else as Man and Son of Man (which are perhaps the two names that make the "single name" Man, *Norea* IX 28,27-29,5).

IV. 175-200+ CE: THOROUGHLY CHRISTIANIZED SETHIANISM

In the preceding, I have urged an early dating (100-125 CE) for the Pronoia monologue of the longer version of the *Apocryphon of John* and the first compositional stage of the *Trimorphic Protennoia*; a slightly later date (125-175 CE) for the second and third compositional stages of the *Trimorphic Protennoia*, sources A and B of the *Apocalypse of Adam*, and for the shorter version of the *Apocryphon*. The longer version of the *Apocryphon of John* would have come later, about 185-200 CE, during the period when the *Apocalypse of Adam*, the *Hypostasis of the Archons*, and the *Thought of Norea* were produced. I would also urge an early date (100-125 CE) for the traditional materials they all include, such as the Sophia myth, the exegesis of Genesis 1-9 and other early Jewish traditions, the salvific triple-descent of the divine first thought, and the Barbeloite baptismal rite. Towards the end of the first century both Platonic/Neopythagorean and Christian thought begin to contribute to their theological articulation. But in the first half of the second, the polemical use of Christological motifs begin to appear, perhaps beginning with the *Trimorphic Protennoia*—which may reflect the debate over the interpretation of the Fourth Gospel evident in the Johannine epistles—by mid-century increasing in tempo with the appearance of explicit heresiological summaries and refutations of the Gnostic systems, e.g. Justin's lost

41. See B. BARC, *L'Hypostase des Archontes*, 46-48.

42. See B. A. PEARSON, "The Figure of Norea in Gnostic Literature," *Proceedings of the International Colloquium on Gnosticism, Stockholm, August 20-25, 1973*, ed. G. Widengren (Kungl. Vitterhets Historie och Antikvitets Akademiens Handlin-

gar, Filologisk-filosofiska serien, 17. Stockholm/Leiden: Almqvist & Wiksell/E. J. Brill, 1977), 143-152.

Syntagma, and culminating with Irenaeus toward the end of the second century and Hippolytus in the early third.

These Sethian treatises stress the movement of salvation from above to below by means of descending redeemer-revealers who appear and reveal gnosis at certain special points in primordial and especially in recent history where they not infrequently confer a baptismal rite (although not in *Norea* or the *Hypostasis of the Archons*).

Aside from *Allogenes*, *Zostrianos*, *Marsanes* and the *Three Steles of Seth*, which belong in a category apart, there are two Sethian works which I have not placed in this period: *Melchizedek* and the *Gospel of the Egyptians*. The *Gospel of the Egyptians* seems to me to have taken shape a bit later, sometime in the late second century, since it seems to presuppose the existence of the extant versions of the *Apocryphon of John* and the *Trimorphic Protynnoia*. It also shares some of the baptismal nomenclature (especially Yesseus Mazareus Yessedekeus, and Micheus, Michar, and Mnesinous) known to the redactor of the *Apocalypse of Adam*. In turn, the baptismal doxology and trisagion used in *Melchizedek* seems to invoke a set of divine beings similar to those found in the five doxologies that punctuate the theogonic episodes narrated in the *Gospel of the Egyptians*;⁴³ the key element is the invocation of Doxomedon as first-born of the Aeons, a name apparently unattested elsewhere except in the *Gospel of the Egyptians*, *Melchizedek*, and *Zostrianos*. It will also become evident that *Zostrianos*, a product of the early third century, shows many points of dependence on the *Gospel of the Egyptians*, which thus takes on the role of an important mediator between the Sethian treatises of the descent pattern and those of the ascent pattern.

A. The *Gospel of the Egyptians*

As H.-M. Schenke has suggested,⁴⁴ the emphasis of the *Gospel of the Egyptians* seems to lie upon the baptismal traditions and prayers that conclude it (III 64,9-68,1), while the preceding sections seem to provide a mythological justification for them. Indeed the first part of the *Gospel of the Egyptians* seems to be structured almost entirely around these five doxologies enumerating the principal transcendent beings whose origins

43. Compare NHC IX 16,16-18,7; 5,23-6,10 with IV 59,13-29; III 49,22-50,9; 53,12-54,6; 55,16-56,3; 61,23-62,12.

44. H.-M. SCHENKE, "Gnostic Sethianism," 600-601.

the treatise narrates: the great Invisible Spirit, the male virgin Barbelo, the thrice-male Child, the male virgin Youel (a double of Barbelo), Esephech the Child of the Child (a double of the thrice-male Child), the great Doxomedon Aeon (containing the previous three beings, cf. *Zostrianos* VIII 61,15-21 and the *Gospel of the Egyptians* III 43, 15-16: "the great aeon, where the Triple Male Child is"), and various other pleromas and aeons.

In comparison to the *Apocryphon of John*, the initial theogony of the *Gospel of the Egyptians* is extremely complex, introducing several new figures who are interrelated by means of various interweaving triads of divine beings. For example, the *Gospel of the Egyptians* seems to interpose within the supreme divine triad an additional, median triad⁴⁵ between the Invisible Spirit and Barbelo, namely "the living Silence," an unspecified Father, and a Thought (Ennoia). This Thought in turn becomes the Father member of the succeeding triad Ennoia, Barbelo, and the Triple Male Child. Here the Autogenes Child has been renamed the "Triple Male Child," and becomes the Father member of another new triad, the Triple Male Child, Youel, and Esephech (the Child of the Child). The first two of these three beings appear elsewhere only in *Zostrianos* and *Allogenes*, and the third only in *Zostrianos* (metathesized as Ephesech), although not as part of a triad.⁴⁶

45. This triad, "the living Silence," may have been developed by *Allogenes et al.* into the separate hypostasis called the Triple Power.

46. Apparently, the *Gospel of the Egyptians* understands the Invisible Spirit, Barbelo and the three beings Triple Male Child, Youel, and Esephech to constitute the Five Seals, which elsewhere designates the baptismal rite. This might be compared to the similar transcendent quintet with different names (Pronoia, Ennoia, Prognosis, Aphtharsia and Aionia Zōē) that occurs as the "aeonic Pentad" in the *Apocryphon of John* (II 6,2-10). Perhaps the *Gospel of the Egyptians* has combined two traditional numerical groupings: a triad consisting of the Invisible Spirit, Barbelo, and Autogenes from the *Apocryphon of John* and *Trimorphic Protynnoia*, and another tradition of a pentad of divine beings that was perhaps inspired by the name of the Sethian baptismal tradition, the Five Seals. This suggests a baptismal context for these doxologies, perhaps also implying Schenke's ("Gnostic Sethianism," 603-604) notion of a divine pentad (cf. *Ap. John* II 6,2 and *Steles Seth* VII 120,20) of names (cf. *Trim. Prot.* XIII 49,28-32, "the Five seals of these particular names") which are invoked in the course of the baptismal ascent (in five stages: investiture, baptizing, enthroning, glorifying, rapture into the light, XIII 48,15-35). Perhaps these five names, associated with the Five Seals, were invoked in the course of a quintuple baptism or sealing ceremony.

It appears that Autogenes, the Child figure of the Father-Mother-Child triad of the *Apocryphon of John*, has been replaced by or expanded into another Father-Mother-Child triad (the thrice-male Child, the male virgin Youel, and Esepech the Child of the Child). This leaves the Autogenes Logos almost as an afterthought in this system, although he is still said to be produced by the Invisible Spirit and Barbelo ("Pronoia") and is still credited with establishing the Four Luminaries by his Word. Adamas seems to occupy a still lower rank, as in the *Apocryphon of John* (where he is produced by Foreknowledge and Mind): Adamas appears after, and is separated from, the Autogenes Logos and is produced by "Man" (the Invisible Spirit) and a lower double of Barbelo, Mirothoe. In turn, Adam conjoins with Prophania to produce the Four Luminaries and Seth, who conjoins with Plesitheia to produce his seed. The *Gospel of the Egyptians* arranges all these female figures such as Barbelo, Youel, Meirothea, Prophania, Plesitheia, and Metanoia into an interlocking series of genealogical father-mother-child triads.⁴⁷ All of these figures except Metanoia are present in *Zostrianos* (e.g., VIII 6,30-7,1), where Meirothea, Prophania, and Plesitheia are the respective mothers of Adamas, Seth and the Four Luminaries, and the angels (the primordial seed of Seth).

47. Denoting father figures by "F," mother figures by "M," and son figures by "S," one can delineate the following triadic theogony: 1) The Invisible Spirit (F), the living Silence (M) and the Father (S) who is in turn the father in the triad 2) Ennoia (F), Barbelo (M) and the Thrice-male Child = the Great Christ (S) who is in turn the father of the triad 3) Thrice-male Child (F), Youel (M), and Esepech the Child of the Child (S). At this point, 4) the (Invisible) Spirit (F) and Pronoia (M; i.e. Barbelo) produce the Logos (S) who is the Autogenes Logos. The chain of triads then begins again with 5) the descent of Man (F, perhaps the Invisible Spirit) who emits Mirothoe (M) and they together produce Adamas (S) who in turn 6) as father couples with Prophania (M) to produce the Four Luminaries and Seth (S), who in turn 7) as father couples with his daughter Plesitheia (M) to produce the seed of Seth (SS). Next, but now in a negative vein, 8) the voice of the fourth Luminary Eleleth (F) produces the hylic Sophia cloud (M) who by the agency of Gamaliel and Gabriel (in the Luminaries Harmozel and Ororael respectively) produce the ignorant angel Sakla and the demon Nebruel (SS) who then produce the twelve aeons and angels presiding over Chaos. Interestingly, a double of Sophia called Metanoia is produced as another female figure who, in order to "fill up the deficiency" (in the Light Eleleth), instigates the sowing of the seed of Seth (apparently) into logos-begotten bodies or aeonic dwellings prepared by Hormos. This race comes into being through Edokla (M) who gives birth by the Logos (F) to Truth and Justice (SS).

The *Gospel of the Egyptians* seems also to know the myth of Sophia from the version found in the *Trimorphic Protynnoia*, according to which a voice from the fourth Luminary Eleleth urges the production of a ruler for Chaos, in effect holding Sophia blameless for the creation of the lower world. In the *Gospel of the Egyptians*, this initiates the descent of the hylic Sophia cloud, who produces, not the chief Archon Yalda-baoth as in other Sethian treatises, but first, apparently the Matter of the lower world, and second—upon the command of Gamaliel, minister of the first Light Harmozel—two figures: the chief angel Sakla and the demon Nebruel, the makers of twelve aeons and angels and of man. After Sakla's boast in his sole deity and the traditional voice from above announcing the prior existence of Man and Son of Man, a double of Sophia named Metanoia is introduced to make up for the deficiency in the Aeon of Eleleth due to Sophia's descent. She descends to the world which is called the image of the night, which may reflect another etymology of Eleleth's name, perhaps Lilith (Adam's first but recalcitrant wife in Jewish mythology) or ליל ("night"), and suggesting that Eleleth is ultimately responsible for the created order.⁴⁸

The *Gospel of the Egyptians* also mentions three advents (παρουσίαι) through which Seth passes at the times of the flood, the conflagration, and the (final) judgment, which are clearly related to the three descents of the Illuminator on the same three occasions in the *Apocalypse of Adam*. The tradition of Seth's advents is set in a baptismal context, since Seth's third descent serves to establish a baptism through a "logos-begotten body prepared by the virgin" (Barbelo?). This logos-begotten body turns out to be Jesus, whom Seth puts on, as in the *Trimorphic Protynnoia* (XIII 50,12-16; cf. the Ophite version of this theme in Ireneus, *Adversus Haereses* I.30,12-13).

Finally there is the lengthy list of the various baptismal figures (III 64,9-65,26) and the two concluding hymnic sections (III 66,8-22 and 66,22-68,1) which the edition of Böhlig and Wisse has adroitly reconstructed in the form of two separate hymns of five strophes each, perhaps again reflecting the tradition of the Five Seals. In this regard, the Five Seals tradition may even have given rise to the fivefold repetition of the doxologies (enumerated above, note 43) demarcating the stages of the theogony in the first part of the *Gospel of the Egyptians*, as

48. Compare חילל (έωσφόρος = Lucifer) of Is 14:12-15. For other etymologies of this name, see below on *Zostrianos* and in the previous chapter, on *Hypsiphrone*.

well as the quintet of beings comprising the Doxomedon aeon.⁴⁹ The concluding baptismal hymns are strongly Christian in flavor, especially the first one, mentioning Yesseus Mazareus Yessedekus and, very frequently, Jesus. The list of baptismal figures preceding the prayers reveals a multitude of new names (most of which show up in the baptismal sections of *Zostrianos*) alongside the more traditional ones, such as Micheus, Michar, Mnesinous, Gamaliel and Samblo (in both the *Apocalypse of Adam* and the *Trimorphic Protennoia*), and Abrasax and Yesseus Mazareus Yessedekus (in the *Apocalypse of Adam*). Also included are Autogenes and his companion Adamas, Seth and his companion Jesus, the seed of Seth, and “the souls of the sons,” who reside in the Four Luminaries Harmozel, Oroiael, Davithe and Eleleth respectively (as in the *Apocryphon of John* or the *Trimorphic Protennoia*).

Before passing on to the Platonizing group of Sethian treatises, one should also note the occurrence of the terms Protophanes and Kalyptos in the Sethian descent pattern treatises. “Kalyptos” occurs in a broken context in the *Gospel of the Egyptians* (IV 57,16) and also—in translated form—as a cognomen for Barbelo in the *Trimorphic Protennoia* (XIII 38,10, “the immeasurable one who is hidden”). Likewise the name Protophanes seems to occur in both the *Gospel of the Egyptians* (IV 55,25, “the First One who appeared,” ΠΙΠΩΝΟ<ΠΤ> ΕΤΑΓ-ΙΟΥΩΝΤΖ [Ε]ΒΟΛ) as a cognomen for the Thrice-male Child, and in the *Apocryphon of John* (II 8,32) it occurs as a cognomen for the “true human” Pigeradamas and perhaps also as a cognomen for the “triple male” and “first human” Barbelo in II 5,11 (in the form ΠΙΠΩΡΠ ΝΕΙ ΕΒΟΛ). So also the feminine figure of Prophania, who in the *Gospel of the Egyptians* (III, 15-22) functions as Adamas’ consort in the production of Seth and the Four Luminaries, is a feminine variant of Protophanes.

It appears that at an early point, certain Sethians regarded either Barbelo or Pigeradamas as the true or first—i.e., archetypal—Human to “first appear” as bisexual beings, both female (as the Ennoia of the god “Man”) and male (as Triple Male Child, the Son of the god “Man”).

49. The Doxomedon Aeon contains the supreme pentad of the Invisible Spirit, Barbelo, the Triple Male Child, Youel, and Esepech (IV 56,23-57,1); compare the Pentads of *Ap. John* II 6,2-10 (the Invisible Spirit, Barbelo, Foreknowledge, Incorruptibility, and Eternal Life), of *Eugnostos* (Propator, Autopator, Immortal Man, Son of Man, and Savior/Son of Son of Man), of Irenaeus’ (*Haer.* I.30.1) Ophites (First Man, Ennoia, Second Man, Third Man, First Woman), and of Philo’s “Ark” in *QE* 2.68 (the Logos plus the creative, ruling, merciful, and legislative “powers”).

When the Father-Mother-Child triad was adopted as the supreme Sethian triad, these two figures became distinct Mother (Barbelo) and Son/Child (Autogenes) figures, but continued to bear their older epithets. When the Platonizing Sethian treatises reconceived Barbelo as a divine Intellect or Aeon, these epithets or cognomens were parceled out as its three subaeons, according to which the Barbelo Aeon was initially hidden (Kalyptos), then first appeared (Protophanes), and then instantiated (Autogenes), while the Triple Male Child continued Barbelo’s soteriological role as a being at large in the Barbelo Aeon, generally associated with Protophanes and Autogenes.

As an aid in conceptualizing this welter of beings that populate the divine world of the *Gospel of the Egyptians*, the following table is offered, where the figures are categorized by Father-Mother-Child relationships:

The Theogony of the *Gospel of the Egyptians*

Father Figures	Mother Figures	Son Figures
I) Invisible Spirit	Silence – Pronoia – Barbelo	Thrice Male Child – Gr. Christ
Contents of Doxomedon Aeon:		
Thrice Male Child		
Ogdoad of Father	(Prognosis, Aphtharsia, Aionia ΖΩΗ, Logos, Thelema, Nous)	
Ogdoad of Mother	(?)	
Ogdoad of Son	(seven voices?)	
Domedon Doxomedon		
2) Thrice Male Child	Youel	Esepech Child of Child
3) (Invisible) Spirit	Pronoia	Autogenes Logos
4) Autogenes Logos	Mirothoe	Adamas
5) Adamas + Autogenes Logos	Prophania	Seth & Four Luminaries
6) Seth	Plesitheia	Seed of Seth
4 Luminaries & Contents:		
Harmozel – Adamas	Charis	Mneme
Oroiael – Seth	Synesis	Agape
Davithe – Seed of Seth	Aisthesis	Eirene
Eleleth – Earthly	Phronesis	Aionia ΖΩΗ
Abrasax		
Sethites		
7) Eleleth, Gamaliel, Gabriel	Hylic Sophia Cloud	Sakla & Nebruel
8) Hormos (?)	Metanoia	Earthly Sethites (?)
9) Logos	Edokla	Truth & Justice of Sethites

B. Melchizedek

Melchizedek is in sufficiently fragmentary condition as to preclude any thorough redactional analysis, although there are certainly traces of such activity. The bulk of the treatise is occupied with a lengthy revelation to Melchizedek, priest of God most high, from Gamaliel, traditionally identified as the servant of Harmozel, the first of the Sethian Four Luminaries, and one of the three or four “receivers” who during the baptismal rite rapture the enlightened seed of Seth into the light.⁵⁰ In the *Pistis Sophia* (1.26 etc.), in the company of the overseer Jeu, Melchizedek himself is the “receiver” (*παραλήμπτωρ*)—or presides over other “receivers”—who raptures purified souls into the treasury of Light away from the archons, who swallow up their material remains. In *Melchizedek*, in the course of Gamaliel’s revelation, Melchizedek—who seems to be an eternal figure, strictly of an earthly nature, but without specific origin or end—is told of the future fleshly appearance, suffering, and rising of Jesus Christ, who is the true “priest of God most high” of whom Melchizedek is the earthly image (cf. Heb 7:3). At Christ’s advent, there will be a great struggle with the archons—with whom Melchizedek has already had to contend—who will spread lies about him just as they have concerning the true Adam, Eve, Abel, Enoch, Noah, and others. But the victory over the archons is assured, for at the end of the treatise, Christ appears to Melchizedek to promise not only his own final victory (he is “chief commander of the All”), but also that of Melchizedek (cf. the Qumran fragments 11QMelch); having now received baptism in Christ’s name, he is able to offer up spiritual sacrifices (of himself and his followers) as opposed to the animal sacrifices of his pre-baptismal priesthood.

In IX 5,23-6,10, Gamaliel follows his initial self-identification with the following invocation of prominent Sethian figures:

IX 5²³ [O] essence of the [aeons²⁴] ab[ba ai]aiai ababa!
O²⁵ divine A[utogen]es of the [...]²⁶ [... the motion of every nature]!²⁷

50. See the *Gospel of the Egyptians* III 64,22-65,1. In *Melchizedek* (IX 5,17-23) Gamaliel is said to have been sent “to [rapture] the congregation of the children of Seth,” which is precisely the function assigned him in the traditional Sethian liturgical fragment embedded in one of the third-person narrative insertions in the *Trimorphic Protynnoia* (XIII 48,15-35): “And those who rapture raptured (him)—Gamaliel, [...] Janen, Samblo, the servants of <the> great holy Luminaries—and they took him into the light-[place] of his Fatherhood.”

O Mother] of the aeons, [B]arb[elo]^{! 28}
O first-]born of the aeons, ⁶¹ splendid Doxomedon Dom[edon]^{! 2}
O one of visions, Jesus Christ!³
O chief commanders of the Luminaries, you [powers]⁴ Armozel, Oroael,
Daveithe,⁵ Eleleth!
And you man-of-light,⁶ immortal Aeon Pigeradamas!⁷
And you good god of the⁸ benevolent worlds, Mirocheirothetou!⁹
Through Jesus Christ, the Son¹⁰ of God.

On the completion of Gamaliel’s lengthy revelation, Melchizedek offers himself up as a sacrifice, and says he will pronounce his name as he “receives baptism [now] (and) forever among the living (and) holy [names], and in the [waters].” At this point he offers an ascription of praise (IX 16,16-18,7) in the form of a *trisagion* to various figures, again including the holy Father Abel Baruch (“blessed Father-God”), perhaps Autogenes (all that remains is “...jaz”), the Mother Barbelo, Doxomedon, the Four Luminaries Harmozel, Oroael, Daveithe, and Eleleth, probably the Man of Light Pigeradamas (“chief [commander ...]man”), Mirocheirothetos, and Jesus Christ as commander-in-chief of the All. In both cases, the supreme figure or “essence of the aeons” who does “not exist” (i.e., is beyond being) is the Father of the All, Abel Baruch (probably “blessed Father God”). Oddly enough, the relative rank of Barbelo the Mother of the aeons and of Autogenes seems to be the reverse of their normal Sethian ranking. The figure of Doxomedon Dom[edon?], the first born of the aeons, is found elsewhere only in *Zostrianos* and in the *Gospel of the Egyptians*, (where he seems to be a kind of aeonic container for the ogdoads of the Father, Mother and Child). In the *trisagion*, the first and fourth of Four Luminaries are called “commanders in chief,” and the other two “commanders.” Both before and after the Four Luminaries, a *trisagion* is addressed to figures both of whose names end in “...jman”; normally this would be the Man of light Pigeradamas, but the invocation on page 5 cited above identifies the first instance as Jesus Christ. Finally, both lists conclude with the figures of Mirocheirothetos (perhaps meaning “anointed one”) and Jesus Christ.

Thus, as B. A. Pearson suggests,⁵¹ *Melchizedek* may be “a Jewish-Christian product containing an originally pre-Christian Melchizedek speculation overlaid with Christian christological speculation” of the

51. B. A. PEARSON, ed. and trans., “*Melchizedek*,” in *Nag Hammadi Codices IX and X*, eds. *idem* and S. Giversen (*Nag Hammadi Studies* 15. Leiden: E. J. Brill, 1981), 229-250.

sort found in the Epistle to the Hebrews, which has been recast as a Sethian revelation discourse.

V. 200+ CE: THE PLATONIZING SETHIAN TREATISES

The Sethian treatises of the “descent pattern” seem to have been produced in the second century. They make much use of Jewish and Christian scriptural tradition in their depiction of sacred history, cosmic eschatology, and soteriology, features which we shall see are largely lacking in the Platonizing Sethian treatises *Zostrianos*, the *Three Steles of Seth*, *Allogenes*, and *Marsanes*. The latter contain no obvious Christian features and little that is Jewish beyond various sacred names. They focus, not on a diachronic, temporal, horizontal/linear axis of a sequence of cosmic events (*Heilsgeschichte*), but instead, upon a synchronic, atemporal, vertical axis of a hierarchy of ontological realities and modes of cognitive experience. Such eschatology as they do contain is focused on neither cosmos nor society, but on the spiritual progress of individuals. Like the treatises of the descent pattern, the Platonizing Sethian treatises are also concerned to pass on their teaching to the elect generations of the future. But the doctrine they pass on is centered on the phenomenon of individual enlightenment in the here and now rather than on a history of progressive enlightenment through successive descents of a revelatory figure. Of dominantly Platonic inspiration, the ancient tradition upon which they focus is not so much biblical as it is Platonic, inspired by the “revelations” contained in the mythical portions of Plato’s dialogues, especially the *Phaedo*, *Phaedrus*, *Republic*, and *Timaeus*. Their eschatology is not transhistorical and cosmic, but individual and personal, and its goal or *eschaton* is individual spiritual improvement and salvific enlightenment. We now turn to the compositional history of those treatises.

CHAPTER FIVE

THE CHRONOLOGY AND REDACTION OF THE SETHIAN TREATISES:

PART II

TREATISES OF THE ASCENT PATTERN AND SUMMARY

I. 200-300 CE: THE SETHIAN RAPPROCHEMENT WITH PLATONISM

By the end of the second century, with not a few of their treatises in circulation, many Christian Sethians must have experienced growing tension with a developing Christian orthodoxy that increasingly resisted Sethian and various other attempts to elaborate upon the myth of the preexistent redeemer Christ. Facing increasing rejection by the apologetes, heresiologists, and other militant intelligentsia of the wider Church, those Sethians who had not the stomach for such controversy would have begun to seek out other, less problematical spiritual affiliations. No doubt some turned away from comparatively more socially-zealous institutional religions toward the more reflective and philosophical alternatives offered by pagan religious traditions that would be conducive to articulating their sense of being an elect people.

One such alternative was popular Platonism of the sort espoused not only by formal Middle Platonic philosophical schools and popular epitomes of Platonic doctrine but also by the Hermetic movement and the growing supply of treatises under the name of Hermes Trismegistus. Such a shift would likely have entailed an attenuation—though certainly not cessation—of emphasis on community membership and social boundaries defined along the lines of moral purity, group ritual performance, and leadership hierarchies toward an emphasis on the discovery of the truth within oneself through individual acts of transcendental speculation and mystical contemplation. But an increasing interest in self-performable techniques of spiritual ascent with its attendant possibilities for individualism could also have encouraged a de-emphasis upon the older eschatological interpretation of their own sacred history. Since such a de-emphasis would tend to loosen their sense of being a community defined by ancient tradition, Sethianism as a self-conscious social

movement could easily have begun to fragment and dwindle. In fact, during the last quarter of the fourth century, the heresiologist Epiphanius of Salamis (*Panarion* 39.1.1-4) seemed to have difficulty in remembering where Sethians could be found, although he does state that a branch he calls the Archontics could be found in decline in Palestine after having reached a peak around the time of Constantine (*Panarion* 40.1.1-2).

While the earlier Sethian treatises such as the *Apocryphon of John*, *Trimorphic Protennoia*, and *Gospel of the Egyptians* portray the advent of salvation through a series of temporally successive salvific descents by the supreme deity's First Thought appearing in various modalities or guises, the group of treatises comprising *Allogenes*, the *Three Steles of Seth*, *Zostrianos*, and *Marsanes* exhibit a more vertical, non-temporal, supra-historical scheme in which salvation is achieved, not through a higher being's revelatory descents, but through a graded series of visionary ascents initiated by the Gnostic himself. The conceptuality of these treatises is dominated by interest in the hierarchical levels of the transcendental world marked out by the stages of the visionary ascent. The levels are conceived as aeons that are usually identified by the name of the spiritual power that presides over each one, and the spiritual powers so named are largely the same ones that occur in the descent-pattern treatises already discussed: the Invisible Spirit and its Silence; the male virginal Barbelo and her three powers (now completely redefined); her son the divine Autogenes; Adamas/Pigeradamas and the Triple-Male Child; and certain feminine powers who appear to be lower doubles of Barbelo, such as Youel/Yoel and Meirothea. On the other hand, some of the descent-pattern names no longer occur, such as those of the earthly protoplasts Adam, Eve, Seth, and Noah, and those of the descending feminine revelatory powers Pronoia, Epinoia, and, except for *Zostrianos* and perhaps *Marsanes*, even Sophia. No longer does one find accounts of the origin and structure of the lower world. Gone also is nearly any trace of Christian conceptuality. Instead, a host of new terms and names are introduced: the Triple Powered One, Kalyptos (the Hidden One), Protophanes (the First Appearing One), the Repentance, the Sojourn, the Aeonic Copies, the Ethereal Earth, as well as rather more abstract terms, such as Being, Life, Mind, Existence, Vitality, Mentality, "those who truly exist," "those who are unified," "the all-perfect ones." "the perfect

individuals," and a host of others.¹ The most distinctive trait of these novel figures is that their significance can only be understood against the backdrop of contemporary Neopythagorean and Middle- and Neo-Platonic metaphysics. The generation of divine beings no longer proceeds in terms of a procreative theogonical model with its various

1. Among the four Platonizing Sethian treatises from Nag Hammadi, *Allogenes* makes the least use of the traditional Sethian figures, while *Zostrianos* and, to a lesser extent, *Marsanes* retain many, and even supply additional ones. In *Marsanes* one finds Gamaliel, one of the servants of the Four Luminaries (X 64,19). In the case of *Zostrianos*, which seems to constitute a deliberate attempt to reinterpret the more traditional Sethian baptismal rite in terms of the metaphysics and transcendentalia found in *Allogenes* and the *Three Steles of Seth*, there are many more such "holdovers." From the system of the *Apocryphon of John* one finds the Invisible Spirit. The emergence of Barbelo as his self-knowledge is also retained, although Barbelo loses her maternal and feminine character when she becomes referred to as the (masculine) Aeon of Barbelo. Barbelo still subsumes a triad, but with different names: Kalyptos (Hidden One, an epithet of Barbelo occurring also in *Trim. Prot.* and *Gos. Egypt.*), Protophanes (First-appearing One), and Autogenes (Self-begotten One) replace Prognosis, Aphtharsia, and Aionia Ζῷον; no longer attributes granted to Barbelo by the Invisible Spirit, these beings become the modes in which the Barbelo Aeon deploys itself. The thrice-masculine aspect of Barbelo is now hypostatized as the Triple Male Child, as in the *Gospel of the Egyptians*. The divine Autogenes now shares his status as Barbelo's offspring with his prior siblings Kalyptos and Protophanes, yet he retains his Four Luminaries Harmozel, Oroael, Daveithe, and Eleleth, which contain respectively Adamas, Seth, the seed of Seth, and other repentant souls. In *Zostrianos*, the generation of Sophia is not narrated, nor is she considered the mother of the creator Archon; somewhat as in the *Hypostasis of the Archons*, her downward inclination is said to produce the matter shaped by an independently existing Archon creator according to Sophia's reflection of the upper aeons; even so, this apparently necessitates her subsequent repentance and restoration. From tradition contained in the *Trimorphic Protennoia* and the *Gospel of the Egyptians*, we find the mother of Adamas, Meirothea, whom *Zostrianos* interprets as a "Thought of the perfect Mind" (Protophanes) belonging to Autogenes. Perhaps also deriving from the *Trimorphic Protennoia* is (H)armedon, a figure in the Light Harmozel. In *Zostrianos* and *Allogenes* (H)armedon becomes a cognomen for the male Mind Protophanes. *Zostrianos* mentions the servants of the holy Lights Gamaliel and Gabriel as well as the baptists Michar, Micheus, and Mnesinous found in the *Trimorphic Protennoia* and the *Apocalypse of Adam*; it is likely that the presence of these figures in *Zostrianos* was mediated by a tradition immediately associated with the *Gospel of the Egyptians*, since the grouping of the baptists in *Zostrianos* VIII 6,7-17 as Micheus and Michar separately from Mnesinous is elsewhere attested only in the *Gospel of the Egyptians* (III 64,9-65,26; the generally garbled distribution of Gamaliel, Abrasax [lacking in *Trim. Prot.*] and Samblo in VIII 47,1-27 and of these together with Gabriel [lacking in *Trim. Prot.*] in VIII 57-58 suggests merely traditional but not formulaic influence).

mother and father figures, but by the self-generation or emanation of a lesser product from its higher, more unitary source.

Bearing these shifts in mind, the following observations about the individual Platonizing Sethian treatises may be offered.

A. *Zostrianos*

Among the Platonizing Sethian treatises, *Zostrianos* maintains the most continuity with the treatises of the descent pattern by virtue of its large fund of baptismal mythologumena and its reference to the story of Sophia and her offspring, the creator of the lower world. The conceptual frame of *Zostrianos* is based in a practice of visionary ascent to the highest levels of the divine world that resembles those found in Jewish “heavenly ascent” apocalypses, but is in fact more akin to Platonic “apocalypses” like the myth of Er in Plato’s *Republic* X 614B-621B or the myth of Timarchus in Plutarch’s *De genio Socratis* (590A-592E). That is, the ascent of the visionary is expected to be imaginatively replicated, not only by the reader in the present, but also by the soul upon the death of the body, and the actual goal of the ascent is the visionary’s contemplative assimilation to the ontic character of the level to which he or she ascends. Nevertheless, *Zostrianos* portrays this ascent as in terms of the older tradition of baptismal ascent: assimilation to each successively higher ontological level is signified by being baptized in the name of the spiritual being that presides over it. As a result, *Zostrianos* refers to many of the baptismal *dramatis personae* familiar from the *Gospel of the Egyptians*, and treats them in three rather distinct blocks (VIII, pages 6, 29-32, and 47).

While *Allogenes* and the *Three Steles of Seth* take no interest at all in the realm of Nature below the aeon(s) of Autogenes (according to *Allogenes* XI 51,28-31 it merely contains defects to be rectified by Autogenes), *Zostrianos* and *Marsanes* treat this realm extensively. *Zostrianos* enumerates six levels of being below Autogenes, called—in descending order—the “Self-begotten Aeons,” the Repentance (*μετανόια*), the Sojourn (*παροίκησις*), the Aeonic Copies (*ἀντίτυποι*) of the previous three, the airy earth (probably the atmosphere below the moon), and the thirteen aeons (i.e. the physical world), levels that correspond roughly to the first six “seals” of *Marsanes’* thirteen-level universe.

Although it is unclear in *Zostrianos* as it now stands, the Untitled text of the Bruce Codex (263,11-264,6 Schmidt-MacDermot, cited in Chap-

ter 3, p. 111) allows us to conjecture that the Self-begotten Aeons constitute the level at which *Zostrianos* is baptized five times in the name of Autogenes. They contain the vast majority of the divine beings traditionally named in other Sethian treatises: the Living Water (Yesseus Mazareus Yessedekus), the baptizers Micheus, Michar (and Mnesinous), the purifier Barpharanges, a figure called Zogenethlos, and besides these, the Four Luminaries Harmozel, Oroiael, Davithe and Eleleth, together with Sophia.

In *Zostrianos*, the Four Luminaries reside in the Self-generated Aeons, and are inhabited by more or less the same figures as in the *Apocryphon of John* and the *Gospel of the Egyptians*: Adamas is found in Harmozel, Seth Emmacha Seth and Ephesech the Child of the Child are found in Oroiael, and the seed of Seth are found in Davithe. In addition, certain other triads of beings are residents in or around the Four Luminaries (VIII 127,16-128,7). One finds also the maternal figures of Meirothea (VIII 30,14-15), Prophania (VIII 51,12) and Plesithea (VIII 6,31) among the Self-begotten ones, first defined in the *Gospel of the Egyptians* as the respective mothers of Adamas, of Seth and the Four Luminaries, and of the Seth’s seed, called “the angels.” Also contained in these aeons is the figure of Ephesech, the Child of the Child, who also occurs in the *Gospel of the Egyptians* as Esephech, the child figure of a Father, Mother, and Child triad consisting of the Thrice-male Child, Youel, and Esephech, but there occupying a level immediately above that of Autogenes. On the other hand, the lately repentant souls (of the historical Sethians) that the *Apocryphon of John* places in the fourth Luminary Eleleth are located by *Zostrianos* in the level of Metanoia immediately below the self-begotten Aeons.

Most strikingly, the Platonizing Sethian treatises have dispensed with the traditional Father-Mother-Child triad of the descent pattern treatises in favor of a new conception according to which the Mother figure of Barbelo is reconceived as an entire aeonic realm that has been in turn tripartitioned into three subaeons, Kalyptos, Protophanes, and Autogenes. In this scheme, not only does Autogenes preside over his four Self-generated Aeons, but also Protophanes is given four triads of Aeons: 1) Harmedon (the cognomen of Protophanes in *Allogenes* XI 45,36; 58,17) together with Se(l)men and Theophaneus, 2) Akremon together with Zachthos and Yachthos, 3) Ambrosius together with Setheus and Antiphantes, and 4) perhaps Hymneos together with Seldao

and Elenos.² Again, Kalyptos is associated with a tetrad consisting of (H)armedon (reading ἈΡΜΗΔΩΝ in VIII 119,5) together with Aphredon and perhaps Armē, a second aeon consisting of Diphaneus and Deiphanea, a third aeon containing Marsedon or Maledon, and a fourth containing Solmis and Olmis; here also Youel seems to reside (VIII 125,11-15). So too Doxomedon ("ruler of glory") is also somehow associated with Kalyptos (VIII 126,8). In comparison to *Allogenes*, whose author consciously limits speculation on such subsidiary aeons (XI 67,22-35), *Zostrianos* is quite guilty of multiplying hypostases, but these are no doubt derived from the Sethian baptismal tradition central to the author's concerns—as the presence of many of these names in the *Gospel of the Egyptians* attests—and not merely from free invention.³

In fact, the Sethian text mentioning most of these *dramatis personae* that the author of *Zostrianos* introduces as sub-aeons beginning at the level of Protophanes is the *Gospel of the Egyptians*. *Zostrianos* seems to derive its catalogue of important female figures such as Barbelo, Youel, Meirothea, Prophania, Plesithea, and Metanoia from the elaborate scheme of Father-Mother-Child triads developed in the *Gospel of the Egyptians*, but no longer arranges them into genealogical triads, even though *Zostrianos* names them all as mothers at one point or another. Beyond these maternal figures, *Zostrianos* witnesses also to Barpharanges the purifier, occurring elsewhere only in Codex Bruce *Untitled* (263, 27 Schmidt-MacDermot) and in the *Gospel of the Egyptians* as Sesengen[bar]pharanges. Since this figure appears in *Zostrianos* VIII 6,7-17 along with the other baptismal figures discussed above, it is

2. Seldao and Elenos are mentioned in the *Gospel of the Egyptians* III 64,9-65,26 as "those over the mountain" ["rising" in IV,2], but assigned by the Bruce Codex, *Untitled* 263,11-264,6 [Schmidt-MacDermot] to Autogenes.

3. Many formulations seem unique to *Zostrianos*, e.g. Akremon, Akron, Ambrosios, Antiphantes, Aphropais, Apophantes, Audael, Authrounios, Bathormos, Euthrounios, Eidea(-os), Eidomeneus, Eiron, Eukrebos, Eurios, Eurumeneus, Keilar, Kodere, Laraneus, Loel, Maledon or Marsedon, Nephredon, Olmis, Ormos, Phaleris, Phalses, Prones, Sappho, Selmechel, Seth Emmacha Seth, Setheus, Siou, Stetheus, Sumpthar, Thouro, Yachthos, Yolaos, Zachthos, and Zogenethlos (and other—undecipherable—names). In addition, in *Allogenes* (XI 54,11-37), the *Three Steles of Seth* (VII 125,23-126,17) and *Zostrianos* (VIII 51,24-52,24; 86,13-23; cited in parallel columns in Chapter 14), there occurs a special aretalogical ascription of praise delivered to or invoking certain beings that seem to belong to the Aeon of Barbelo and are associated with her subaeons Kalyptos, Protophanes and Autogenes; their names are listed in Chapter 3, n. 24.

likely that *Zostrianos* is dependent on some such list as appears in the *Gospel of the Egyptians* (III 64,9-65,26). *Zostrianos* distributes these figures between those who assist in Zostrianos' first four baptisms in the name of divine Autogenes and those figures that are explained by Ephesich in VIII 47,1-27 in the interval between Zostrianos' fourth and fifth baptism in the name of the divine Autogenes. Finally, it is interesting to note that the figure of Doxomedon, which occurs in each of the five doxologies in the *Gospel of the Egyptians*,⁴ appears elsewhere in extant Sethian literature only in the non-Christian *Zostrianos* (VIII 126,8) and in the similar lists of beings praised in the Christian Sethian treatise *Melchizedek* (IX 5,23-6,10; 16,16-18,7).

In sum, it appears that *Zostrianos* was indeed dependent on some version of the *Gospel of the Egyptians* itself, from which it derived almost all of its baptismal *dramatis personae* as well as the figures of Youel (not Yoel), Doxomedon, Esepech, Meirothea, Prophania, Plesithea and Metanoia, and perhaps many others which can no longer be identified in the extant state of the text.

B. *Allogenes*

The first third of *Allogenes* is devoted to explaining the unfolding of the basic structure of the divine world from the Invisible Spirit by means of its Triple Power into the Aeon of Barbelo, which encompasses Kalyptos, Protophanes, the Triple Male Child, and Autogenes. While the *Apocryphon of John* depicts this self-unfolding as a process of mental self-reflection, in *Allogenes* its separate stages are worked out in a manner that becomes typical of Neoplatonism, a three-phase unfolding through successive modalities of the Invisible Spirit's "Triple Power" (Existence, Vitality, and Mentality) to form the Aeon of Barbelo. The Aeon of Barbelo, who as the divine First Thought here functions as a cosmic Intelligence, is subdivided into three named levels that are described in terms of the Platonic ontology of the cosmic Mind: Kalyptos, the contemplated Mind, contains the paradigmatic ideas or authentic existents; Protophanes, the contemplating Mind, contains a subdivision of the ideas, "those who are unified," distinguished from the authentic existents (by being combinable with each other unlike the authentic existents; cf. Plato's "mathematicals" *apud* Aristotle, *Met.* I.6 and

4. IV 59,13-29; III 49,22-50,17; 53,12-54,11; 55,16-56,3; 61,23-62,13.

XIII.6) and from the ideas of particular things ("the perfect individuals"). At the lowest level, Autogenes, portrayed as a demiurgic mind who shapes the realm of Nature ($\phiύσις$) below, contains the "perfect individuals," or ideas of individual entities, perhaps individual souls. Since the distinction between the "individuals" in Autogenes and "those who exist together" in Protophanes is rather slight for the author of *Allogenesis*, the Triple Male Child fits in nicely as a sort of mediator between them. This mediating function of the Triple Male also qualifies him for the title of Savior (XI 58,13-15).

Aside from this metaphysical articulation of the Barbelo Aeon, what is really original in *Allogenesis* is the scheme of the visionary ascent experienced by *Allogenesis*. Certainly Sethianism was familiar with accounts of the ecstatic visionary ascents of Enoch, Elijah, Abraham, Jacob, Paul and others contained in Jewish and Christian apocalyptic. But as I have shown elsewhere,⁵ *Allogenesis* is distinguished by its peculiar metaphysico-epistemological articulation of the individual intellect's visionary ascent whereby it assimilates itself to the hierarchy of ontological levels with which it was aboriginally consubstantial but from which it had become separated. In *Allogenesis*, one undergoes the ascent according to a prescribed sequence of mental states: earthbound vision; ecstatic extraction from body and soul involving a transcending of traditional gnosis; a silent but unstable seeking of oneself; firm standing; and sudden ultimate vision characterized as an ignorant knowledge devoid of any content that might distinguish between subject and contemplated object. Each stage is characterized by increasing self-unification, stability and mental abstraction, a movement away from motion and multiplicity toward stability and solitariness.

In such a way, *Allogenesis* achieves a vision of the Aeon of Barbelo and the beings comprising it (XI 57,29-58,26), but then surpasses even the ascent of Zostrianos to the Barbelo Aeon by transcending not only his earthly garment, but even his own knowledge by means of a non-knowing cognitive vacancy and sees the Mentality, Vitality and Exist-

5. See my "The Gnostic Threefold Path to Enlightenment: The Ascent of Mind and the Descent of Wisdom," *Novum Testamentum* 22 (1980), 341-346 and M. A. WILLIAMS, "Stability as a Soteriological Theme in Gnosticism," in *The Rediscovery of Gnosticism, Vol. 2: Sethian Gnosticism*, ed. B. Layton (Studies in the History of Religions 41; Leiden: E. J. Brill, 1981), 819-829, and IDEM, *The Immovable Race: A Gnostic Designation and the Theme of Stability in Late Antiquity* (Nag Hammadi Studies, 29; Leiden: E. J. Brill, 1985).

tence aspects of the Triple Power of the Invisible Spirit (XI 58,27-60,37). At this point *Allogenesis* is suddenly filled by a "primary revelation" of the Unknown One and his Triple Power (XI 60,37-61,22). The rest of the treatise is mostly devoted to an interpretation of his visionary experience in terms of a negative theology (XI 61,32-62,13; supplemented by a more positive theology, XI 62,14-67,20). As pointed out in Chapter 2, this negative theology contains a nearly word-for-word parallel with the one found in the beginning of the *Apocryphon of John* (XI 62,28-63,23 = II 3,18-35 = BG 23,3-26,13). *Allogenesis* is thus likely to have borrowed traditional apophatic material from older sources, including the *Apocryphon of John*.

C. The Three Steles of Seth

The *Three Steles of Seth* clearly represents the same ontological doctrine and ascensional praxis found in *Zostrianos* and *Allogenesis*, yet instead of narrating the ascent, it is constructed as a triptych of presentations of praise and blessing to Autogenes, Barbelo and the pre-existent One in connection with a communal practice of a three-stage ascent and descent. After an initial revelation and various macarisms rendered by Seth (VII 118,5-120,28), who praises the bisexual Pigeradamas as a Meiroheid (i.e., begotten of his mother Meirothea), and as Mirotheos (perhaps "divine anointed one"), the rest of the treatise uses the first person plural for ascribing praise to 1) Autogenes (also called Meirotheos), originator of "another race", 2) to the Triple Male Barbelo (addressed also as Kalyptos and Protophanes), emanated from the Triple Powered One and characterized by being, living, and knowing, and 3) to the preexistent One who is characterized by the existence-life-mind triad comprising the Triple Power. The whole concludes with a rubric (VII 126,32-127,22) that explains the use of the steles in the practice of descent from the third to the second to the first; likewise, the way of ascent is the way of descent.⁶

6. Cf. Heraclitus' "the way up and the way down are one and the same," ὁδός ἀνω κάτω μία καὶ ὥντη (Diels B60). The fact that the method of descent is mentioned first is strange; one notes that the Jewish Merkabah mystics called themselves *Yorde Merkabah*, "descenders to the Merkabah." In *A Valentinian Exposition: On Baptism B* (XI,2a 41,33-38 the "Jordan" symbolizes the way of descent, "which is also [the upward progression], that [is, our exodus] from the world [into] the Aeon.").

The *Three Steles of Seth* (VII 122,1-14) reflects a doctrine of the emanation of the Aeon of Barbelo similar to *Zostrianos* and *Allogenes*. Barbelo is addressed as “the first shadow of the holy Father, a light from light,” originating as “a shadow of him, thou a Kalyptos.” Like *Zostrianos*, *Melchizedek*, and the *Apocryphon of John* (but unlike *Allogenes* and *Marsanes*), *Three Steles* preserves the name of Seth’s father, the heavenly Adam Pigeradamas. At the point where the *Three Steles of Seth* shifts from Seth as the speaker to the “we” of the Sethian community, the “Triple Male” Barbelo is blessed as the unifier and completer of the All and Savior of the perfect individuals (VII 120,34b-121,16; cf. *Allogenes*, XI 58,13-15). He is the giver of crowns, which in *Zostrianos* (VIII 57,12-58,16) are given by Gamaliel and Gabriel and described by Yoel as bearing seals which are the three kinds belonging to Kalyptos, Protophanes and Autogenes. This suggests that the author of the *Three Steles of Seth* may have used the term Triple Male, originally an epithet of Barbelo, to designate that phase of Barbelo that has gone forth into (or from) the middle, namely, Autogenes.

The position of the *Three Steles of Seth* relative to the other three is more indeterminate, since the title does not seem to be echoed in any ancient *testimonia*, perhaps because it was an inner-group liturgical text. If anything, it is closer in terminology and spirit to *Allogenes*, yet, like *Zostrianos*, it seems to preserve more of the basic Sethian *dramatis personae* than *Allogenes*, such as Pigeradamas and Emacha Seth, although like *Allogenes*, it seems to represent a phase of Sethianism in which the ascensional rite has become detached from the older baptismal mystery. It contains little of the profusion of aeonic beings evident in *Zostrianos*; it lacks the Triple Male Child, Youel, and Ephesech triad that tends to disrupt the otherwise strictly triadic structure (Kalyptos, Protophanes, Autogenes) of the Barbelo Aeon. Many of the beings produced in the course of the theogony of the *Gospel of the Egyptians* (upon which *Zostrianos* builds its aeonic structure) are never mentioned in the *Three Steles of Seth*, which reflects the ascensional praxis of *Zostrianos* and *Allogenes*, but without the transcendental baptismal schemata that one finds in *Zostrianos*. Of all four treatises, its portrayal of the emergence of Barbelo from the Invisible Spirit is extremely close to Moderatus’ (late first century) account of the emergence of Quantity within his second “One,” to be discussed in Chapter 9. On the whole, I suspect it to be contemporary with *Zostrianos* and *Allogenes* but earlier

than *Marsanes* and the Bruce Codex, even though it seems to preserve a simpler and perhaps earlier version of the basic structure of the Barbelo Aeon than the other Platonizing Sethian treatises.

D. *Marsanes*

Marsanes and the Untitled treatise of the Bruce Codex are probably the latest of the Sethian treatises that we possess. Like *Zostrianos* and *Allogenes*, *Marsanes* records the visionary experience of a singular individual, probably a visionary prophet and teacher affiliated with a non-Christian wing of the gnostic Sethian movement of the first four centuries CE. B. A. Pearson⁷ suggests that the name Marsanes, mentioned in the Untitled text of the Bruce Codex (ch. 7, 235,14-23 Schmidt-MacDermot) in connection with Nicotheos (and Marsianos by Epiphanius [*Panarion* 40.7.6] in his account of the Archontics), reflects a Syrian background for its author. The treatise is a pagan revelation discourse produced in the late third or early fourth century to establish the authority of Marsanes as the inspired leader and teacher of a small group of relatively well-indoctrinated Sethian Gnostics. In the process, it effected a rapprochement of traditions at home in Gnostic Sethianism with contemporary grammatical theory and Middle Platonic/Neoplatonic metaphysics and epistemology as a means of expounding the true nature of the Sethian divine and cosmic hierarchy and assuring its recipients of their ultimate salvation. The author composed this treatise on the basis both of personal experience and of mythologumena drawn from the theogonical, metaphysical, and ritual doctrine most evident in two Sethian treatises that were already at hand, *Zostrianos* and *Allogenes*, summarizing this in such a way as to claim that he or she has experienced the full measure and truth of this doctrine, and on this basis to advance beyond those earlier treatises by propounding doctrine on subjects not treated in them. While previous treatises like the *Three Steles of Seth*, *Zostrianos*, and *Allogenes* had concentrated on theology or the metaphysics of the highest principles and intelligible realities and the means of knowing these, *Marsanes*—even though it offers its own equally abstruse metaphysics—now offers a Sethian Gnostic physics and psychology based on astrology, theurgical technique, and a theory

7. B. A. PEARSON, “Introduction” to *Marsanes* in *Nag Hammadi Codices IX and X*, (*Nag Hammadi Studies* 15. Leiden: E. J. Brill, 1981), 229-250.

of language. Of all the Sethian treatises, *Marsanes* is the most insistent that the perceptible realm of becoming and sensation is worthy of complete preservation.⁸ Since not only one's soul, but also this sensible world is worthy of being preserved in its entirety (X 5,22-26), a knowledge of its nature and constituents is also necessary, and for this the elements of ordinary language (letters and their combinations, syllables, words, and discursive discourse) offer themselves as a means for articulating this knowledge and applying it to the practical problem of dealing with the powers that influence and control that world.

In this connection, it is interesting that among the Sethian treatises, it is apparently only *Marsanes* that singles out—although in a highly fragmentary context—the cosmic soul for separate mention (“And [it is] a soul [that has] this [sort of corporeality], namely [the] celestial soul [that sur]rounds [the world],” X 21,20-24). Unlike some Middle Platonists and all Neoplatonists, none of the other Sethian treatises seem to posit such a separate hypostasis of Soul. While they presuppose that the natural realm is populated by ensouled bodies, they locate the realm of disembodied souls in the aeons presided over by Autogenes (without further specification of location in *Allogenes* and the *Three Steles of Seth*), perhaps in the Four Luminaries in the *Apocryphon of John*, or in the case of *Zostrianos* and *Marsanes*, in the Self-generated Aeons, the Repentance, and the Sojourn. While it has often been noted that the figure of Sophia frequently bears the distinctive characteristics of the cosmic soul, the attributes of instability implied by the soul’s basic function as source of all locomotion and change tend to dominate Sophia’s characterization, no doubt owing to her causative role in the Gnostic myth of the fall of souls.

8. See B. A. PEARSON, *Gnosticism, Judaism, and Egyptian Christianity* (Minneapolis: Fortress Press, 1990), 162-164 and *IDEA*, ed. with S. Giversen, *Nag Hammadi Codices IX and X* (*Nag Hammadi Studies* 15; Leiden: E. J. Brill, 1981), 247-248. This passage (X 5,22-26), together with X 41,30-42,6 about the blessedness of one who gazes at the planets shows Platonic influence, citing Taurus’ view that souls descend “for the completion of the universe,” i.e., the descent is voluntary on the soul’s part and positive (for the good of the universe) and not caused by τόλμα. The Taurus quotation comes from Iamblichus’ *de Anima* in a discussion of the soul’s descent. Iamblichus adopts Taurus’ view, arguing (against Plotinus and others) that the descent is necessary and that pure souls descend willingly, but impure souls unwillingly as punishment for the conduct of their past lives. See J. FINAMORE, *Iamblichus and the Theory of the Vehicle of the Soul* (Chico, CA: Scholars Press, 1985), 96-101.

In the matter of ritual, *Marsanes* contains a number of passages that seem to allude to baptism, not necessarily an actual rite enacted by an organized community, but rather one of the sort that *Zostrianos* associates with the practice of contemplative vision. *Marsanes* structures the entire perceptible and intelligible universe as a hierarchy of thirteen “seals” or ontological levels. This use of the term “seal” implies a baptismal context, and, as in *Zostrianos*, these “seals” probably mark the stages of a celestial ascent rather than the progressive procedures of any this-worldly liturgical activity. Although there is no description of any explicit baptisms undergone by *Marsanes*, his declaration (X 2,12-16a) that he has “confirmed” or “established” the thirteenth seal appears to presuppose his receipt of all thirteen seals in serial during a visionary ascent. Moreover, a baptismal context—albeit a celestial one—is clearly present in X 65,21-66,5 where the terms “seal” (σφραγίς) and “sealing” (σφραγίζειν) occur; in X 64,19 the figure of Gamaliel, one of the “receivers” of the *Gospel of the Egyptians*, introduces *Marsanes* to the vision the celestial “[fountain] of living water.” Although the precise content and significance of this material is obscured by the physical deterioration of the manuscript, it appears that *Marsanes* is concerned to restrain the tendency toward exclusive attention to the realm of intelligible reality and first principles evident in *Allogenes* by invoking the baptismal imagery associated with more traditional Sethian metaphors for enlightenment.

All scholars who have had occasion to comment on *Marsanes* in relation to other Sethian literature have called attention to its unique postulation of a new supreme principle, the Unknown Silent One that transcends the Invisible Spirit, who is otherwise the supreme principle of all the other Sethian treatises. This modification of Sethian theology is parallel to a similar phenomenon (discussed in Chapter 10) that occurs in Iamblichus (cf. Damascius, *De principiis* 1.21,11-14; 25,21-22) and his disciple Theodore of Asine (Proclus, *In Platonis Timaeum commentatoria* II.274,10-20), who placed an ineffable One absolutely unrelated to anything else at the summit of all reality—including Plotinus’ supreme One (which was at least related to subsequent reality)—perhaps as an extreme way of asserting the aseity of the Plotinian One by restoring it to a position above the noetic triad (where Porphyry had placed it; cf. Damascius, *Dub. et Sol.* I.86,3-15; 101,14-15; 103,6-10). Of course, at least in the case of *Marsanes* and Theodore, this supreme One never-

theless has some relation to its posteriors, since for Theodore, the "second One" was the aspiration ("breathing"), self-contact, and intelligibility of the first One, and for *Marsanes*, the Invisible Spirit (which "has no breath," X 15,1-4; 15,29-16,2) seems to share both the silence and the activity of the Unknown Silent One. On these grounds, one might date *Marsanes* to the late third or early fourth century, contemporary with Iamblichus and Theodore.

In *Marsanes*, these highest realities become the object of the visionary ascent. In *Zostrianos*, the visionary ascends through the celestial realm to the intellectual level of the Barbelo Aeon. In *Allogenes* the ascent does not terminate in the Barbelo Aeon, but continues through the levels of the Triple Power, culminating in a non-knowing, mentally vacant revelatory encounter with the Unknowable One at the summit of all. In *Marsanes*, however, there is no direct evidence of the negative theological predication of the highest realities found in the *Apocryphon of John*, *Zostrianos*, and *Allogenes*, nor any clear claim, so central to *Allogenes*, to direct insight achieved through nescience. It is not clear whether *Marsanes*, although he certainly sees the three powers of the Triple Powered One and sees the supreme Unknown Silent One, is actually assimilated to those realities in quite the same way as was *Allogenes*, although it is clear that *Marsanes* does achieve assimilation at least with the Barbelo Aeon (X 10,7b-11a). *Marsanes* also achieves a vision of the supreme Unknown Silent One beyond even the Invisible Spirit, although this vision seems mediated (by the Invisible Spirit? X 16,3-5) Again, while the *Three Steles of Seth* presupposes a similar ascent to the supreme level resulting in "salvation," it is not clear that any ontological assimilation of the visionary with the supreme pre-existent One takes place.⁹

Thus in the four Platonizing Sethian treatises, no matter whether the visionary actually ascends only to the level of the Barbelo Aeon or in fact ascends beyond it, the net effect is that the Aeon of Barbelo has now become only a stage on the path of ascent to even higher principles. Yet, to a certain extent, the Barbelo Aeon still remains the initiator of the ascent, since in *Zostrianos* and *Allogenes* it is the "Luminaries of the

9. According to the *Three Steles of Seth* VII 124,18-19, the visionary attains the summit of reality ("We have beheld that which really preexists"), although VII 125,17 ("We have beheld you by means of Intellect") suggests that this vision was not immediate, but rather, more like *Zostrianos'* vision, was experienced at the level and through the mediation of Barbelo, the divine Intellect.

Barbelo Aeon" that guide *Zostrianos* and *Allogenes* to either a vision of or an assimilation to the principles that lie beyond the Barbelo Aeon, and in the *Three Steles of Seth* it is by means of the Barbelo Aeon that the supreme One is seen. It may be that this development is partially explained by a shift in Sethian preoccupations away from the story of their primordial origins and the sacred history of divine initiatives and interventions by Barbelo and Seth in their behalf toward a Platonic metaphysics in which the feminine, maternal principle was associated—even since the time of Plato—with the deficiency of the Dyad. Indeed, in *Marsanes*, the feminine "Virgin" Barbelo "becomes male" as "the (masculine!) Aeon" (X 9,1-2). To a certain extent, *Marsanes* and perhaps the *Three Steles of Seth* seem to reverse the trend towards this somewhat cold and impersonal portrayal of Barbelo in the other Platonizing Sethian treatises. *Marsanes* is unique among these treatises when it portrays the Aeon of Barbelo speaking directly to *Marsanes*, telling him to engage in silent contemplation of yet higher realities (X 8,18b-29) and informing him about the nature of the silent praise her aeon offered to the Triple Powered One on the occasion of its original manifestation (X 9,21-28). Even more striking is her direct address to *Marsanes'* followers through the figure of *Marsanes* (who has become assimilated to Barbelo as the Triple Powered One's third power) as mouthpiece, beckoning them to ascend above with the Invisible Spirit/Triple Powered One as they contemplate yet higher realities (X 10,12b-29).

Nevertheless, in the Platonizing Sethian treatises, the Father, Mother, Child nomenclature, perhaps originally inspired by Plato's *Timaeus*, becomes obsolete. It is not Barbelo's maternal characteristics as the merciful Mother and Womb of the All that are stressed; it is rather her status as the Knowledge or Intellect of the Invisible Spirit that is emphasized, an entity which Platonists traditionally treated in masculine terms as Intellect (*νοῦς*). She is no longer so much "Mother" or "Mother-Father" Barbelo as she is the masculine Aeon of Barbelo.

Among the Platonizing Sethian texts, *Marsanes* and the *Three Steles of Seth* do not seem to be mentioned in Porphyry's *Vita Plotini* 16 as circulating in Plotinus' circle, although it does mention a revelation of Nicotheos, a figure who is mentioned in the Bruce Codex in concert with another revealer named *Marsanes*; this suggests that *Marsanes* may predate the untitled text of the Bruce Codex. If indeed its doctrine of the

Unknown Silent One beyond the supreme Invisible Spirit does reflect the metaphysics of Iamblichus, *Marsanes* should be dated to around 300 CE, well after *Zostrianos* and *Allogenes*.

Overall, in terms of content, *Marsanes* seems most proximate to *Zostrianos* and *Allogenes* as possible sources for its doctrine, but the degree of overlap is sufficiently narrow as to conclude that the author of *Marsanes* is widely read in extra-Sethian materials on such subjects as Platonic philosophy, grammatical theory and arithmological lore, and clearly a creative author in his or her own right. As a possible interpreter of *Zostrianos*, this author is certainly more innovative and wide-ranging than the author of *Allogenes* (for whom *Zostrianos* seems to have been the basic source). One may thus claim that the author of *Marsanes* read (among others) *Zostrianos*, whose author in turn certainly read the *Gospel of the Egyptians*, whose author in turn certainly had probably read the *Apocryphon of John* and perhaps the *Trimorphic Protynnoia*.

The Hierarchy of *Zostrianos*, *Allogenes*, Three Steles of Seth and *Marsanes* according to the Order of the Thirteen Seals of *Marsanes*

Seal #

13 (Silent One)	(only in <i>Marsanes</i>)			
12 Invisible Spirit	Existence	Vitality		
11 Triple Power			Mentalty	
10 Barbelo				
9 Kalyptos	(Aphredon, Diphaneus, Marsedon, Solmis) –	You!?		
8 Protophanes (Hamedon)	(Solmis?)	Zachthos Yachthos		
	Akremos	Setheus, Antiphantes		
	Ambrosius	Seldao, Elenos		
	Se(l)mēn (Salamex, Armē)	Pigeradamas his eye		
7 Autogenes	Autogenes + Meirothea (Ger)Adamas + Prophania	Autogenes ↓ Prophania Harmozel		
	Emmachia Seth + Plesithen	Oroiel	Child of Child	
	Seed of Seth (Metanoia)	Davithe	(Authrounius?)	
		Eleleth		
6 The Autogeneis Aeons	Yesseus Mazareus Yessedeketus = Living Water Micheus, Michar, Barpharanges, Seldao, Elenos, etc.			
5 Metanois	(= the repentant Sophia?)			
4 Paroikesis	(= morally good souls?)			
3 Antitypoi	(= the Archons' realm?)			
2 Gē Aerodios	(=the sublunar atmosphere?)			
1 Kosmos Aisthetos	(= the 13 aeons?)			

E. The Untitled Treatise of the Bruce Codex

Finally, as previously mentioned, the untitled treatise of the Bruce Codex also belongs among the Sethian treatises, and seems to have affinity mostly with *Zostrianos* and the *Gospel of the Egyptians*. It is almost entirely devoted to an elaborate cosmology involving the transcendent Sethian *dramatis personae* arranged into various levels and groups called “fatherhoods” and “deeps” consisting of myriads of powers. It narrates the descent of the light-spark and Christ through Setheus, bearing a salvation which seems to be effected by the baptismal rite already discussed. It is by all standards a most complex work defying any simple analysis. I can do no more than state that Schmidt¹⁰ has dated it to the end of the second century, although I would be inclined to put it closer to 325-350 CE, but for no reason other than its extraordinary prolixity in comparison with the other Sethian treatises.

Nevertheless, Bruce *Untitled* contains important Sethian traditions. Thus, this treatise knows of the existence of *Marsanes* and perhaps of a treatise of Nicotheos otherwise mentioned only by Porphyry (*Vita Plotini* 16):

“The powers (δύναμις) of all the great aeons (αιών) worshipped the power (δύναμις) which is in *Marsanes*. They said ‘Who is this who has seen these things in his very presence, that on his account he (the Monogenes “hidden” in Setheus) appeared in this way?’ Nicotheos spoke of him (i.e. Monogenes) and saw him, that he is that One. He said, ‘The Father who surpasses every perfect being (τέλειος), and has revealed the invisible (άόρατος) perfect (τέλειος) Triple-Power (τριδύναμις).’ Each of the perfect (τέλειος) men saw him and spoke of him, giving him glory, each according to (κατά) his own manner.” (Codex Bruce, *Untitled*, ch. 7, 235,14-23 Schmidt-MacDermot)

It thus appears that the untitled treatise of the Bruce Codex was dependent upon a document attributed to Nicotheos which in turn seems to have depended at least in part upon at least the first part of *Marsanes* that summarizes the doctrine of the paternal “perfect Invisible Triple Powered One” noted by Nicotheos. Although Nicotheos preserves only this short excerpt of *Marsanes*, the untitled treatise of the Bruce Codex shows other, mainly terminological, affinities with *Marsanes*, in particu-

10. C. SCHMIDT, *Gnostische Schriften in koptischer Sprache aus dem Codex Brucianus* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 8; Leipzig: J. C. Hinrichs, 1892), 664.

lar the incessant use of the epithet "Triple Powered." One thus wonders whether its author may have derived even more ideas from *Marsanes*. Since much of the distinctive doctrine of *Marsanes*, especially the section on the properties of the letters of the alphabet and *Marsanes'* peculiar doctrine of the emanation of the Barbelo Aeon does not appear in the (likewise fragmentary!) untitled treatise of the Bruce Codex, it likely that its author had indirect—probably through Nicotheos—rather than direct access to *Marsanes*. There are two other passages that could reasonably suggest some dependence on *Marsanes* or a digest of it:

And the triple-powered one came down to the places of the Autogenes. And they saw the grace of the aeons of the light which was granted to them. They rejoiced because he who exists came forth among them. Then the veils opened, and the light penetrated down to the matter below and to those who had no form and no likeness. And in this way they acquired the likeness of the light. Some indeed rejoiced because the light came to them and they became rich. Others wept because they became poor, and those things which they had were taken away. (Codex Bruce, *Untitled* ch. 8, 239,12-21 Schmidt-MacDermot)

Compare *Marsanes* X 7,24-8,11 and X 9,29-10,7:

X 7²⁴ And the One (the Unknown Silent One) who²⁵ exists, who is silent, [who is]²⁶ beyond [insubstantiality],²⁷ manifested [the Triple]²⁸ [Powered, First-]²⁹ Perfect One. [When he appeared] 8¹ to the powers, they rejoiced.
² Those that are within me were completed³ together with all the⁴ rest. And they all blessed⁵ the Triple Powered One,⁶ one by one, who⁷ is [the] First-Perfect One,⁸ [blessing] him in purity, [every]where⁹ praising the Lord¹⁰ [who exists] before the All,¹¹ [who (is) the] Triple Powered One.

9²⁹ [Again] the Invisible [Spirit] 10¹ ran up² to his place. The entire place (i.e., the aeonic realm)³ was revealed, the entire place unfolded⁴ <until> he reached the upper region.⁵ Again he went forth and caused the⁶ entire place to be illuminated, and the entire⁷ place was illuminated.

Again, the following passage in the Bruce untitled treatise seems to be influenced by the doctrine of supreme principles in the Platonizing Sethian treatises, perhaps *Marsanes*:

But outside the indivisible one and outside his characterless ennead, in which are all characters, there are three other enneads, and each one makes nine enneads. And within each one there is a rule, to which three fatherhoods are gathered: an infinite one, an unutterable one and an incomprehensible one. And in the midst of the second (ennead) there is a rule, and there are three fatherhoods in it: an invisible one, an unbegotten one and an

unmoved one. Also in the third (ennead) there is a rule, and there are three fatherhoods in it: a still one, an unknowable one, and a triple-powered one. (Codex Bruce, *Untitled* ch. 10, 243,3-13 Schmidt-MacDermot)

Although these are not ultimate principles, this passage depicts a sequence of triadic enneads whose nomenclature, particularly the italicized terms, is highly reminiscent of *Marsanes'* Unknown Silent One, Invisible Spirit, and Triple Powered One:

First Ennead	Infinite	<i>Unutterable</i>	Incomprehensible
Second Ennead	<i>Invisible</i>	Unbegotten	Immobile
Third Ennead	Stable	Unknowable	<i>Triple Powered</i>

Thus there is at best an indirect influence of *Marsanes* on the Bruce treatise, while there does seem to be reliable testimony that it was read by Nicotheos, who is also mentioned by Porphyry (*Vita Plotini* 16) alongside Zostrianos and Allogenes as having produced "revelations."

Immediately following Nicotheos' citation of *Marsanes*, there is another testimony concerning an otherwise unknown Phosilampes whose teaching, however, may be reflected in Zostrianos' teaching on the character of the Kalyptos Aeon:

This is the only-begotten of whom Phosilampes spoke: "He exists before the All." It is he who came forth from the endless, characterless, patternless and self-begotten (αὐτογενής) one who has begotten himself, who came forth from the ineffable and immeasurable one, who exists verily and truly. It is he in whom exists the truly existent one; that is to say, the incomprehensible Father exists in his only-begotten Son. The All rests in the ineffable and unutterable, unruly and untroubled one, of whose divinity—which is itself no divinity—no one is able to speak. And when Phosilampes understood, he said: "On account of him are those things which really and truly exist and those which do not exist truly. This is he on whose account are those that truly exist which are hidden, and those that do not exist truly which are manifest." (Codex Bruce, *Untitled* ch. 6, 237,20-23 [Schmidt-MacDermot])

Compare *Zostrianos*:

VIII 117¹⁰ True light (is there), as well as¹¹ enlightened darkness (i.e. intelligible matter) together with¹² that which truly is non-existent (i.e. gross matter),¹³ that [which] is not-truly existent (i.e. souls),¹⁴ [as well as] the non-existent ones that are not at all (i.e. sensibles).

In addition, Bruce *Untitled* (Ch. 4, 263,11-264,6 cited in Chapter 3, p. 111) contains an extensive inventory of the beings populating the

spiritual world as it is found in *Zostrianos*; these and other names of Sethian *dramatis personae* are scattered elsewhere in this anonymous treatise, among them Aphredon, Mousanios, Loia, Youel, Paralemptor, Adamas the Man of Light, Kalyptos, Protophanes, Autogenes, Setheus, Father, Mother, Son, Triple Powered One, etc. but never that of Barbelo or the Invisible Spirit!

F. Plotinus and the Sethians

When one realizes that *Allogenes* and *Zostrianos* are probably to be included in the “apocalypses of Zoroaster and *Zostrianos* and Nicotheos and *Allogenes* and Messos and those of other such figures” (Porphyry, *Vita Plotini* 16) whose doctrine was scrutinized by Plotinus, Amelius and Porphyry in the period 244-269 CE,¹¹ one is led to date *Zostrianos*

11. See J. M. ROBINSON, “The Three Steles of Seth and the Gnostics of Plotinus,” in *Proceedings of the International Colloquium on Gnosticism*, Stockholm, August 20-25, 1973, ed. G. Widengren (Stockholm: Almqvist and Wiksell, 1977), 132-142; C. SCHMIDT, *Plotins Stellung zum Gnostizismus und kirchlichen Christentum* (Texte und Untersuchungen zur Geschichte der alchristlichen Literatur 20; Leipzig: J. C. Hinrichs, 1901); C. ELSAS, *Neuplatonische und gnostische Weltabnehnung in der Schule Plotins* (Religionsgeschichtliche Versuche und Vorarbeiten 34; Berlin and New York: W. de Gruyter, 1975); B. A. PEARSON, “The Tractate *Marsanes* (NHC X) and the Platonic Tradition,” in *Gnosis: Festschrift für Hans Jonas*, ed. B. Aland (Göttingen: Vandenhoeck & Ruprecht, 1978), 373-384; A. H. ARMSTRONG, “*Gnosis* and Greek Philosophy,” in *Gnosis: Festschrift für Hans Jonas*, ed. B. Aland (Göttingen: Vandenhoeck & Ruprecht, 1978), 87-124; J. D. TURNER, “Gnosticism and Platonism: The Platonizing Texts from Nag Hammadi in their Relation to Later Platonic Literature,” in *Gnosticism and Neoplatonism*, ed. R. T. Wallis and J. Bregman (Studies in Neoplatonism 6; Albany: State University of New York Press, 1992), 425-459; the unpublished paper of R. T. WALLIS, “Plotinus and the Gnostics: The Nag Hammadi Texts,” unpublished paper of 1984 (23 pp.); M. TARDIEU, “Recherches sur la formation de l’Apocalypse de *Zostrien* et les sources de Marius Victorinus”, 7-114 and P. HADOT, “Porphyre et Victorinus. Questions et hypothèses”, 117-125 in *Res Orientales IX* (Bures-sur-Yvette: Groupe pour l’Étude de la Civilisation du Moyen-Orient, 1996); L. BRISSON, “The Platonic Background in the *Apocalypse of Zostrianos*” in *The Tradition of Platonism: Essays in Honour of John Dillon*, ed. J. J. Cleary (Aldershot: Ashgate, 1999), 173-188; and J. D. TURNER, “Introduction” and “Commentary” in C. Barry, W.-P. Funk, and P.-H. Poirier, and J. D. Turner, *Zostrien* (NH VIII, 1) (Bibliothèque copte de Nag Hammadi, section « Textes » 24; Québec and Leuven-Paris: Presses de l’Université Laval and Éditions Peeters, 2000), 32-225, 483-662.

and *Allogenes* in the first half of the third century.¹² Furthermore, as we shall see, in his antignostic *Großschrift* (*Enn.* III.8; V.8; V.5 and II.9, chronologically 30-33), Plotinus probably has these tractates, especially *Zostrianos*, in view.¹³ A more detailed study of this complex issue will be attempted in a later chapter, but this should be enough for now to establish at least the plausibility that *Zostrianos* and *Allogenes* were the works that Plotinus, Amelius, and Porphyry actually read and critiqued, and that these and perhaps other Sethian works circulated in and around his Roman seminar. While it seems reasonable to place the composition of *Zostrianos* and *Allogenes* in the period 200-250, the other two are more difficult to locate: the date of the *Three Steles of Seth* seems indeterminate, while *Marsanes* seems to come slightly later than *Allogenes* and *Zostrianos*.

G. The Relative Positions of the Platonizing Sethian Treatises

The precise textual interrelationships within the group of Platonizing Sethian treatises are difficult to determine. All four texts show no interest in the Sethite primeval history, but they continue to trade in the traditional nomenclature for the denizens of the divine world found in the part of the *Apocryphon of John* that overlaps the Barbeloite account of Irenaeus (*Adversus Haereses* 1.29) and which is also found in the *Trimorphic Protynnoia* and the *Gospel of the Egyptians* (the Invisible Spirit, Barbelo, the Autogenes Son, and the Four Luminaries; only *Zostrianos* tells the story of Sophia and the Archon’s creative efforts). Even more obviously, none of these texts show any distinctive Christian influence.

Within this text group, it presently appears that *Zostrianos* is the earliest. Its extensive use of traditional Sethian baptismal mythologumena places it in closer proximity to an older, ritually-oriented form of Sethianism reflected in texts like the *Trimorphic Protynnoia* and the *Gospel of the Egyptians*. As we shall see in Chapters 12 and 16, of the four

12. *Allogenes* should also be included among the various Sethian works “under the name of *Allogenes*” mentioned by Epiphanius around 375 CE (*Panarion* 39.5.1; 40.2.2).

13. The *Großschrift* is the originally integral antignostic treatise that Porphyry distributed among various of the *Enneads* into which he divided Plotinus’ literary remains, as first recognized by R. HARDER, “Eine neue Schrift Plotins,” *Hermes* 71 (1936), 1-10, reprinted in *Kleine Schriften*, ed. W. Marg (Munich: C. H. Beck, 1960), 257-274.

Platonizing Sethian treatises, it is *Zostrianos'* conception of the supreme deity that is closest to that found in treatises such as the *Apocryphon of John*, the *Trimorphic Protynoia*, and the *Gospel of the Egyptians*: it maintains a much higher degree of identity between the supreme Invisible Spirit inherited from past Sethian tradition and the supreme One beyond being recently adopted from Middle Platonic interpretation of Plato's *Parmenides*, whereas *Allogenes* and *Marsanes* tend to identify the Invisible Spirit with the Triple Powered One at a level just below that of the supreme Unknowable One, and the *Three Steles of Seth* omits altogether the name of the Invisible Spirit in favor of designating the pre-existent One as a "living Spirit" and identifying the Triple Powered One with the Barbelo Aeon. *Zostrianos* also contains a number of features not present in the other three treatises, features which are singled out for criticism and ridicule by Plotinus in his second *Ennead*: the story of Sophia's "fall;" many instances of glossolalia; frequent lists of multiple divine beings whose names may have seemed to have magical import; and various technical terms denoting levels of reality in addition to those of the Invisible Spirit and the tripartite Barbelo Aeon, such as the Antitypoi, the Paroikesis, the Metanoia and the Ethereal Earth. Since such features were critiqued by Plotinus himself in *Ennead II*, 9, and since Amelius composed a 40 volume refutation of the same work (Porphyry, *Vita Plotini* 16), one might surmise that *Allogenes* was composed as a refinement of *Zostrianos* which would be more acceptable to the circle of Plotinus through a clearer and more accurate and technical exposition of the ontology and visionary ascent basic to *Zostrianos* freed from its objectionable excesses. Indeed, *Allogenes* explicitly represents even the Luminaries of the Barbelo Aeon as being ignorant about the existence of any spiritual powers other than the Unknowable One, the Invisible Spirit, the Triple Powered One, and the tripartite Barbelo-Aeon; to seek beyond these is a "waste of time" (XI 67.22-35). Perhaps in like spirit, the author of *Allogenes* designated his work as the "seal of all the books of Allogenes" (XI 69.17-19; cf. Epiphanius, *Panarion* 31.75;31.82), that is, as a final instance and corrected summary of *Zostrianos* and perhaps the *Three Steles of Seth* and other Platonizing treatises no longer extant. On this construction, *Zostrianos* would constitute either an early witness to a break with Christian Sethianism in favor of an alliance with religious Platonism, or even a direct continuation of an early Barbeloite baptismal theology.

along a trajectory that by-passed Christianity altogether. *Marsanes* would represent a continuation of this trend in an even more theurgical direction, while *Allogenes* and the *Three Steles of Seth* would represent a break with the baptismal theology in favor of developing and clarifying a praxis of contemplative ascent structured according to the traditional Barbeloite theogony, but now articulated exclusively along the lines of a Neopythagorean and Middle Platonic ontology similar to that found in the *Chaldaean Oracles* and other Middle Platonic texts.

We shall attempt to justify this sequencing in subsequent chapters. But whatever the facts of the matter may have been, assuming that these textual comparisons are not to be explained by dependencies upon versions of texts to which we have no access, it is clear that the four Platonizing Sethian texts represent a departure from a Christian Sethianism fundamentally informed by the baptismal rite and the Sethite primeval history. Such a departure would be most likely occasioned by a Christian rejection of the Sethian interpretation of the significance of Christ, namely that Christ is the pre-existent Son of Barbelo and the Invisible Spirit, and that his appearance in the guise of Jesus is to be explained as the form in which Barbelo appeared on her third descent as the Logos who conferred the celestial baptismal rite of the Five Seals. In such a situation, the authors of the Platonizing Sethian treatises may have been induced to seek a less mythological and Christian interpretation of the transcendental theology of the Barbeloite tradition than that offered by the baptismal conceptuality or by the Sethite speculation on Genesis 1-6 typical of such texts as the *Apocryphon of John*, the *Trimorphic Protynoia*, and the *Gospel of the Egyptians*. The most hospitable environment for such a venture would have been that wing of contemporary Neopythagorean Platonism represented by Philo of Alexandria, Numenius, the *Chaldaean Oracles*, and whoever else was committed to the Platonic philosophical articulation of biblical and other traditional wisdom.

II. THE LITERARY HISTORY OF THE SETHIAN CORPUS

Taking into account the preceding observations on the evidence of redaction and mutual dependence among the Sethian treatises, both those of the ascent and of the descent pattern, it ought to be possible to hypothesize a stemma or history of development of these treatises. Certainly the foundational building blocks of the doctrine of these treatises

are to be located in Jewish traditions, both those about the divine Wisdom—appropriated by both Christians and Sethians—and those concerning the “true” interpretation of the first chapters of Genesis. Wisdom traditions clearly underlie the figure of Providence in the Pronoia monologue concluding the *Apocryphon of John* and the closely-related aretalogical triptych on the salvific descents of the divine First Thought in the *Trimorphic Protennoia*, not to mention the cosmogony set in motion by Sophia, the errant divine Wisdom. Likewise, interpretations of Genesis underlie the anthropogony of the “Ophite” source described by Irenaeus (*Adversus Haereses* I.30), the *Apocryphon of John*, the *Hypostasis of the Archons*, and the *Apocalypse of Adam*, all of which contain virtual rewritings of the Genesis narrative. In addition to these cosmogonic, anthropogonic, and soteriological portions of the Sethian myths, there is also of course the question of the mythical origin of wisdom herself, which constitutes an important episode in the account of the origin of the divine world itself narrated in the theogonical component of these myths.

In order to reconstruct a history of the composition of the Sethian treatises, a beginning point needs to be established. It has already been noted that the earliest (mid-second century or earlier) instances of Sethian compositions are likely to be the self-contained hymn on the three descents of the divine Pronoia found at the end of the longer versions of the *Apocryphon of John* (II, 30,11-31,25) and the Barbeloite theogony sketched by Irenaeus in his *Adversus Haereses* I.29, which is clearly the precursor of the theogony found in the presently extant versions of the *Apocryphon of John*. Furthermore, another such precursor to the anthropogony and soteriological narrative occupying the second half of the *Apocryphon of John* may be the myth that Irenaeus’ immediately succeeding chapter (*Adversus Haereses* I.30) attributes to certain “others” whom Theodoret identified as “Ophites.” One might well wonder, then, whether there might be still other early sources that may have influenced the composition of these earliest Sethian treatises. One such source that comes to mind is of course *Eugnostos the Blessed* (III,3 and V,1), which, though it does not conform to the general typology of Sethian literature outlined in Chapter 2, may very well be pre-Sethian, and contains a theogony that features a triad of beings reminiscent of prominent figures in Sethianism: Immortal Man, Adam the Son of Man, and, as Savior, the son of the Son of Man.

As an initial step toward establishing a possible sequence for the composition of the Sethian treatises, then, it will be useful to briefly consider Irenaeus’ Ophite myth and *Eugnostos the Blessed*.

A. Two Possible Non-Sethian Precursors of the Sethian Treatises

1. The (Sethian?) Ophites of Irenaeus, *Haereses* I.30

In the previous chapter, it was noted that the anthropogonical and soteriological section of the *Apocryphon of John*, while it has no close parallel in Irenaeus’ “Barbeloite” summary, does in fact have a very close parallel in the anthropogony and soteriology of a myth that Irenaeus’ immediately succeeding chapter (*Adversus Haereses* I.30) attributes to certain “others” whom Theodoret identified as “Ophites.” Indeed, it may be that the similar material shared by this myth and by the second section of the *Apocryphon of John* goes back to a common source.¹⁴

In the Ophite myth, one finds a triad of highest beings: The high deity (First) Man is Father of All. His Thought (έννοια) which proceeds from him is the Son of Man. Below these is the Holy Spirit, the Mother of the Living, from whom the First Man and his son beget Christ, the “Third Male” (*tertius masculus*; cf. the Sethian epithet of Barbelo “Triple Male” and the separate figure of the Triple Male [Child] in the *Gospel of the Egyptians*, *Zostrianos* and *Allogenes*). The Spirit emits (by overflow “on the left”) the androgynous Sophia-Prunicos, who by gravity and without any trace of moral culpability descends and agitates the waters below, taking on a material body. When she is empowered from above to escape this body and ascend to the height, her abandoned body fathers the Archon Yaldabaoth.¹⁵ At this point, the parallels with the account in the *Apocryphon of John* become numerous: the Archon produces seven sons with the same names as in the *Apocryphon of John*, and boasts that he alone is God, to which his mother responds that “Man and the Son of Man” are above him. Then follows the making of the man and the

14. See, e.g., A. H. B. LOGAN, *Gnostic Truth and Christian Heresy: A Study in the History of Gnosticism* (Peabody, MA: Hendrickson Publishers, 1996), 276-277.

15. Once Sophia ascends to the eighth heaven, she implores her mother, the Holy Spirit, to send aid in the form of her brother Christ, who descends upon Jesus, leaving him to die on the cross, while he reascends with his sister Sophia to the imperishable aeon.

woman in the Garden, their enlightenment through Sophia's tricking the Archon to breathe the power he stole from her into Adam's nostrils, and the stories of the Archon's attempted rape of Eve, the eating of the tree of gnosis, the expulsion from Paradise, the birth of Cain and Abel, Seth, and Norea (all of whom are plunged into idolatry and contempt), and the story of their salvation from the flood through Noah's ark. The final act in this account is Sophia's entreaty that the Mother on high send aid, which comes in the form of the incognito descent of Christ, the Third Male, through the seven heavens, who puts on his sister Sophia and rescues the crucified Jesus (as does the Logos in the *Trimorphic Protennoia*). Just as the Barbeloite material features repeated salvific manifestations of Barbelo through her manifestation as the divine Pronoia or Epinoia, so too this "Sethian-Ophite" myth describes repeated salvific acts effected through Sophia: providing the divine model for the protoplast, the enlightenment of Eve, the protection of her light-trace from conception through the Archon, revealing the bitter significance of Adam and Eve's bodies, aiding the conception of Seth and Norea and the birth of the wise Jesus who together with Sophia is ultimately redeemed by Christ. The very close parallels between this Ophite myth and the second half of the *Apocryphon of John* suggest that they both derive from a common parent that was probably composed in the first half of the second century. The Ophite theogony may be presented in tabular form as follows:

The Ophite system of Irenaeus, *Adversus Haereses* I.30

1. First Man / Father
2. Son of Man / Thought
3. Holy Spirit / Mother
4. Christ / Third Male 5. Androgynous Sophia Prunicos
6. Yaldabaoth

2. Egnostos the Blessed

Egnostos the Blessed (III,3 and V,1) is a non-Christian didactic letter that gradually shifts into a revelation discourse. At some point, almost its entire content, with a few minor exceptions and one major one, was incorporated into the *Sophia of Jesus Christ* (NHC III,4 and BG 8502,3), a post-resurrection dialogue between Jesus and his twelve disciples on a mountain in Galilee, which concludes with an appended summary—

reminiscent of the *Hypostasis of the Archons*—of the creation of humanity by Yaldabaoth from Sophia's emission of a drop of light.

According to the extant texts of *Egnostos*, there is a pentad of male principles: 1) the consortless Propator who is unbegotten; 2) the consortless first-appearing Autopator who is self-begetter; 3) Immortal Man or Perfect Intellect who is begetter, together with his consort, All-wise begettress Sophia; 4) Son of God (or, in III 85,9-14—a section apparently beginning a new source—called "Son of Man," that is, the luminous Adam as son of the Immortal Man God), who is first-begetter, together with his consort, first-begettress Sophia, "the Mother of the All;" and 5) their son "all-begetter Savior" identified (in V 13,12-13 alone) as "Son of the Son of Man"—who would be Seth, although no such name is provided—together with his consort, all-begettress Sophia. The ultimate principle, the unbegotten Propator, is said to conceive the second principle, Autopator, by a process of self-reflection as in a mirror; in III 76,13-19 it is said that this second principle "first appeared in the Unlimited" (*ἀπέραντον*).¹⁶ This second, self-generated (*αὐτοφυῆς*) principle, Autopator, in turn produces the third principle, "first-begetter Nous," the androgynous Immortal Man, together with his female aspect, "all-wise begettress Sophia," also identified as "Truth" and perhaps "Ennoia," by "intelligizing its *άρχη*," presumably the supreme Propator. Unlike the Sethian divine triad, the two highest levels of *Egnostos* each contain a sole male principle; on the other hand the subsequent three male principles, Man, Son of Man, and Son of the Son of Man, though lacking a maternal figure, are somewhat closer in conception to—and may have been borrowed from—the Sethian trinity, except that they each have an androgynous aspect or consort and occupy a lower rank, thus serving to define the first three aeons. Feminine principles bearing the name Sophia are joined with the series of the latter three male principles beginning at the third ontological level; only at the fourth level is the figure of the "Mother" introduced as consort of the Son of Man, Adamas.

The author of *Egnostos* is well acquainted with contemporary Greek philosophical concepts; he employs Neopythagorean speculation on the tetraktys (III 78,15-24), provides a negative theology of the Propator modeled on the first hypothesis of Plato's *Parmenides*, explicitly distin-

16. περιγονεῖται ηταξιδιώσας (cf. the Sethian Protophanes).

guishes his doctrine from that of other contemporary philosophical schools, and, according to R. Van den Broek, applies Plato's notion that Mind and Truth derive from the Good who is beyond being (*Republic* VI 490B and VII 509B-517B) to the production of Immortal Man and "all-wise begettress Sophia" (called respectively Mind and Truth) from the Autopator.¹⁷ Moreover, the *Sophia of Jesus Christ* (III 96,21-97,16) models the Propator's generation of the aeons on the figure of the ungrudging demiurge in Plato's *Timaeus*. This demonstrable influence of Greek philosophy seems to be mediated to *Eugnostos* and the *Sophia of Jesus Christ* through Hellenistic Jewish speculation upon the concept of God's personified Wisdom, and upon traditions derived from Genesis 1-5 concerning the mutual sharing of the divine image between the supreme deity and the two sons begotten in his image, Adam and Seth.

The theogony of *Eugnostos the Blessed* may be presented in tabular form as follows:

The Theogony of <i>Eugnostos the Blessed</i>	
— Male —	— Female —
Agennetos	Propator
Autogenetor	Autopator
Genetor	Immortal Man
Progenetor	Son of Man / Adamas
Pangenetor	Son of Son of Man / Savior
12 Powers in the types of their predecessors:	
Agennetos	Pansophos Sophia
Autogenetos(or)	Panmeter Sophia
Genetor	Pangeneteira Sophia
Progenetor	Progeneteira Sophia
Pangenetor	Agape Sophia
Archigenetor	Pistis Sophia
Ekklesia (in <i>Soph. Jes. Chr. Archigenetor = Yaldabaoth</i>)	

17. Cf. R. VAN DEN BROEK, "Jewish and Platonic Speculations in Early Alexandrian Theology: Eugnostos, Philo, Valentinus, and Origen" in *The Roots of Egyptian Christianity*, ed. B. A. Pearson and J. E. Goehring (Studies in Antiquity and Christianity, Philadelphia: Fortress Press, 1986), 190-203. By this means, Alexandrian Jewish speculation was led to identify the Jewish Anthropos and personified Wisdom respectively with Mind and Truth. Adopting this identification, the author of *Eugnostos* goes on to identify the subsequent pair, Son of Man and First-begettress Sophia, the all-mother, with the ideal Adam and Eve / Ζῷη, the aeonic mother of the living. Broek also shows that Valentinus adopted his primal tetrad of Mind, Truth, Word and Life from an *interpretatio platonica* of the primal tetrad Anthropos, Sophia, Adam(as) and Ζῷη such as one finds in *Eugnostos*.

Here, the three highest beings are masculine, while the figure of the Mother at the fourth level is introduced as consort of Adamas, who is not identified as a father (e.g. of Seth), but merely as Son of Man. This of course leaves no room for a supreme Father, Mother, and Child triad of the Sethian type. On the other hand, *Eugnostos* does feature a whole series of feminine beings under the name of Sophia who are regarded as the female aspects or consorts of all male beings from the level of the third primal principle on down the scale of being.¹⁸

In fact, there are certain inconsistencies in the system of *Eugnostos* that cause one to suspect that the author may have begun with a supreme Man, Son of Man, Son of the Son of Man triad in which the two highest members were associated with a feminine aspect which the author has suppressed in favor of a masculinized philosophical monism.¹⁹ The fact

18. This scheme resembles the Platonic conception of multiple feminine principles of indefiniteness associated at each major ontological level with corresponding masculine principles of definiteness and limitation, perhaps originated in the old Academy by Plato's nephew Speusippus.

19. This is suggested by an episode (III 82,7-83,1) that follows the main theogony according to which the lowest pair of transcendent principles, all-begetter Savior and all-begettress Sophia, produced a dodecad of twelve equally paired powers, six male and six female. The male member of each pair except the last—Archigenetor has no equivalent among the transcendent principles—bears the same epithet as the five prior male principles, and the female member of each of the six pairs bears the name Sophia (namely, Unbegotten One and All-wise Sophia, Self-begetter and All-mother Sophia, Begetter and All-begetter Sophia, First-begetter and First-begetter Sophia, All-begetter and Love Sophia, and sixth, Archigenetor and Pistis Sophia). In the list of these twelve powers, the male Unbegotten One is paired with All-wise Sophia and the male Self-begetter is paired with All-mother Sophia, in contradiction to the preceding main theogony, which portrays the unbegotten Propator and the self-begetter Autopator as lacking female counterparts. Propator is explicitly said to have no origin (ἀρχή), but is instead the origin of all who come from him. He is said to "see himself (within himself) in the manner of a mirror or of an idea (ἰδέα), which appears like him, as Autopator" (III 75,3-6). Such a reflective medium is the means of Barbelo's generation in the *Apocryphon of John*, and seems to function much like Plato's Receptacle or Unlimited (Dyad) in which copies or images of the ideas are generated. Thus, while not introducing an explicit maternal principle at the ontological summit, *Eugnostos* comes close to presupposing the presence of something else of feminine gender (ἰδέα in III 76,14-16 called "the Unlimited") alongside the Unbegotten Propator. Subsequently, Autopator produces Immortal Man by "intelliging (νοεῖν) the origin (ἀρχή, perhaps the Propator) in order that it might become a great power, and immediately the ἀρχή of that light appeared as Immortal Androgynous Man" (III 76,19-24). This conception is close to, though not identical with, the Neoplatonic doctrine of contemplative reversion. Only at the third level of the ex-

that the twelve powers located below the first five levels of being are composed of six male/female pairs and are said to be types of their priors (III 82,9-10), suggests that the author has made use of an alternative scheme that envisioned six highest levels of being in which each male principle was originally paired with a feminine principle, including the two highest ones, Propator and Autopator. In an effort to reconcile this scheme with a triad of supreme males, it may be that the author has omitted the sixth pair altogether, unlinked the two highest feminine principles from their original male counterparts, and re-linked them at a point two levels down.²⁰ The result is that the two highest male principles now stand alone without consorts, Pansophos Sophia becomes the mate of Immortal Man, and Progeneteira Sophia becomes the Mother of the All and consort of Adamas the Son of Man, while the two lowest of the original five female counterparts Agape Sophia and Pistis Sophia (who however may have been re-linked with the higher Progeneteira Sophia, cf. V 10,12 and III 82,6-7) have been demoted from the rank of highest principles altogether.²¹

plicitly androgynous begetter Savior is there introduced a female counterpart, all-wise begettress Sophia—who in the list of 12 powers is paired with an Unbegotten male power—and only at the fourth level is there a female figure called “Mother.” Clearly, something is amiss here.

20. D. M. PARROTT (“Gnosticism and Egyptian Religion,” *Novum Testamentum* 29 [1987], 73-93) arrives at a similar analysis, suggesting that a Sethian editor identified the third, fourth and fifth beings of an original hexad of gods with the triad Man (i.e., First Man), Son of Man (i.e., Adamas), and Son of the Son of Man (i.e., Seth) and omitted the sixth being, Archigenetor, since to have included this term would have been to admit the ignorant creator god of Sethian tradition into the ranks of supreme beings. Parrott traces this original pattern of six primal deities to a (Ramesside period) Theban interpretation of the ancient Hermopolitan theology modified to yield a hexad of gods, the self-generated and consortless Atum, who gives rise to a consortless secondary creator, who in turn engenders four pairs of male and female gods. See also IDEM, “Introduction” to *Eugnostos* in *Nag Hammadi codices III, 3-4 and V, 1 with Papyrus Berolinensis 8502,3 and Oxyrhynchus papyrus 1081: Eugnostos and The Sophia of Jesus Christ*, ed. D. M. Parrott (Nag Hammadi Studies 27; Leiden and New York: E. J. Brill, 1991).

21. Such a process may indicate that the author, perhaps under the influence of Jewish monotheism or Neopythagorean speculation on the tetractys of the sort found elsewhere in the text (III 78,15-23), wanted to adopt a metaphysical monism as opposed to any form of dualism that might be implied by the supreme principles with consorts. An even more powerful motivation to demote the figure of Pistis Sophia in particular may have been the myth of Sophia’s “fall.” Thus in the *Hypostasis of the Archons* (II 87,1-11; 94,4-95,13), Pistis Sophia is the mother of the evil

B. The Beginnings of Sethian Theology: the Members of the Divine Triad

Already in the Ophite myth, there is a primal triad of transcendent male figures, First Man, the Son of Man, and the Third Male, Christ. The first two males are accompanied by a female figure, the Holy Spirit, Mother of the living, from whom they produce the Third Male and his sister, Sophia-Prunicos. *Eugnostos the Blessed* and the *Sophia of Jesus Christ* place a similar transcendent triad of males at a slightly lower level, Immortal Man, the Son of Man Adamas, and the Son of the Son of Man. D. M. Parrott has shown that in *Eugnostos* the third emanation from the Forefather was actually Seth.²² Here the series of the highest transcendental beings emanating from the unbegotten Father are: his androgynous image, Immortal Man; Immortal Man’s androgynous Son, Son of Man; and Son of Man’s androgynous Son, the savior. This derives from an esoteric Jewish exegesis of Genesis 1-4 in which God was the Immortal Man, Adam was the Son of the Immortal Man, Seth was the Son of the Son of Man, and Eve was the female aspect of these androgynous figures, reconceived as Sophia or Pistis Sophia. Although the model-image relation of Gen 1:26 would encourage an identification of Immortal Man with the supreme God, this role is occupied by two still higher figures, Propator and Autopator. *Eugnostos the Blessed* offers no soteriology, but in both the *Sophia of Jesus Christ* and in Irenaeus’ Ophite myth, the chief figure who presides over the origin and enlightenment of the earthly protoplasts is Sophia, while the eschatological savior is a male figure, respectively Immortal Man or the Third Male.

archon creator, a myth clearly reflected in the longer ending to *Eugnostos* appended by the author of the *Sophia of Jesus Christ* (III 114,14-25 + BG 118,14-120,1), although here it is not Pistis Sophia, but the Mother of the All—who would be Progenetos Sophia, the consort of Son of Man/Adamas, who not only gives rise—without her consort—to the Archigenetor Yaldabaoth, but also—with her consort Immortal Man—aids in Adam’s enlightenment. *Eugnostos*, then, seems to witness a “pre-Sethian” stage in the mythology of Wisdom at a point just before she is explicitly credited with the origin of the lower world.

22. D. M. PARROTT, “Evidence of Religious Syncretism in Gnostic Texts from Nag Hammadi,” in *Religious Syncretism in Antiquity: Essays in Conversation with Geo Widengren*, ed. B. A. Pearson (Missoula, MT: Scholar’s Press, 1975), 173-189.

*1. The Ambiguity of the Second Member of the Triad:
Male or Female?*

Like these precursors, the Sethians too ascribed the salvific initiatives of the divine in this world to the activity of a supreme Mother, now named Barbelo, Pronoia, or Protencoia. As a wisdom figure who was the consort or immediate self-reflection of supreme deity, she had enlightened Adam, Seth, and his seed in primordial times, and would also initiate the sending of a savior at the end time. Generally, the evidences of this Mother's activity were localized in 1) the manifestation of the archetypal image in which Adam was created, in 2) the further enlightenment of Adam as the Epinoia appearing as the spiritual Eve, or the tree of Gnosis, or the mother of Seth, or as Norea to save his seed from the flood, and in 3) the sending of the eschatological savior, usually a male (the Logos, Seth, or Christ). But while their precursors seemed to have maintained a supreme triad of male principles based on the Genesis-inspired "image of God" relation shared between God, Adam, and Seth, the Sethians took the step of introducing a female member into this triad, thus effecting a family triad of Father-Mother-Child, whose nomenclature might have found additional warrant in the other great protological text of the time, Plato's *Timaeus* (esp. 48E-52D), where Plato compared the Forms, the Receptacle, and the phenomenal images produced therein to a triad of primal principles, Father/Forms, Mother/Nurse of becoming, and Child/Image. Such an arrangement would amount to a more appealing way of conceiving salvation as the work of a nurturing Mother than was the masculine nomenclature of the triad Man (the high deity), Son of Man (the heavenly Adam) and Son of the Son of Man or Third Male (Seth) as in the Ophite myth, *Eugnostos*, and the *Sophia of Jesus Christ*.

In a sense, the Ophite myth had already prepared the way for this substitution by conceiving its second principle, the masculine son of Man, as the—grammatically feminine—Ennoia or thought of the supreme First Man, thereby already introducing a certain ambiguity into the gender of the second principle. The apparent contradiction is easily resolved by considering the second principle as neither specifically male nor female, but as bisexual or androgynous. In Sethian mythology, this androgyny is reflected in the alternate but equivalent designations of the Mother Barbelo as male Virgin, womb, Father of the all, first Man, Triple Male, and so on. Note, for example, how the second part of the

longer version of the *Apocryphon of John* prefers to designate Barbelo-Pronoia as Mother-Father (II 5,7; 19,17; 20,9; 27,33) instead of the simpler designation "merciful Mother" of the shorter version (which, however has "Mother-Father" in BG 75,11, at the point where the longer version introduces Pronoia and her triple descent). Another instance of androgyny is the name Meirothea: According to the *Gospel of the Egyptians* (III 49,1-16) and *Zostrianos* (VIII 6,30; 30,4-20; 51,8-11), Mi-rothoe/Meirothea is the mother of the "first man" Adamas. And the *Trimorphic Protencoia* (XIII 38,7-16) directly identifies Meirothea with Protencoia/Barbelo, "the Mother (as well as) the Light which she appointed as Virgin, she who is called Meirothea, the incomprehensible Womb." Yet in the *Three Steles of Seth* (VII 119,11-12), Seth can name his Mirotheid father Pigeradamas as his own Mirotheos. This divine being, whose name is attested in both masculine (Mirotheos) and feminine (Mirothea, Mi-rothoe) form—usually taken to mean "destiny god/goddess" ($\muοιροθεός$), but more likely "divine anointed one" ($\iotaυροθεός$)—seems to be essentially androgynous, designating not only the mother of the divine Adam Pigeradamas, but the divine Pigeradamas himself; (s)he is simultaneously father, mother and offspring.²³

23. Incidentally, it should be noted that the Naasene Gnostics described by Hippolytus likewise know of or are on the way to some form of the Father-Mother-Child interpretation of the highest divine beings. Hippolytus (Ref. V.6.4-5; 7.2; 7.14; 7.30; 7.33) stresses that the basis of their system is a pair: the bisexual Man Adamas, who is invoked as Father and Mother and is himself tripartitioned (cf. the Sethian Triple Male), and the Son of Man, identified as Christ. Of course, the Naasene myth reflected in this "Sermon" is highly complex and involves much more besides, apparently adopting also the "Simonian" *Megale Apophysis* (Ref. V.9.5). But it seems that in the movements which revered the serpent, the Ophites and the Naasenes, there was a tendency at work to move from a bisexual Man, a Son of Man and a third Male to the more "familial" conception of a bisexual Man conceived as Father and Mother with a son called the Son of Man. Since these groups were Christianized, it may have been conceptually difficult for Christian Sethians to move to a full Father, Mother, Son triad, since Christianity in the wake of Paul had room only for a Father and a Son of Man or Son of David or Son of God; the status of the Spirit would have been ambiguous, since Paul tended to identify it with Christ. On the other hand, the originally non-Christian Sethians, with their emphasis on Sophia, Eve and Norea, had ample room for developing the female aspect of the high deity to its maximum extent.

2. The Identity of the Third Member of the Triad

While this might account for the development of the Father and Mother portion of the divine triad, the identity of the Child is a more complex problem. Given the tripartite Sethian history of salvation, the Child would be involved in the third and finally decisive salvific manifestation of the divine into the world. He could be the third manifestation of the Illuminator as in the *Apocalypse of Adam*. Or, under Christian influence, he could be seen as the one who (as the Logos in the *Trimorphic Protynnoia*) rescues or who (as Seth in the *Gospel of the Egyptians*) puts on Jesus, or he could be viewed as the Christ who in the *Apocryphon of John* has appeared to John the Son of Zebedee after the resurrection. Or he could be simply conceived as the third and finally effective saving manifestation of the—feminine!—divine Pronoia in a scheme such as occurs in the Pronoia aratology at the end of the longer version of the *Apocryphon of John* (which the frame story transforms into Christ, its masculine narrator).

In the *Gospel of the Egyptians*, the incorruptible Child, called “the Triple Male Child” (III 49,26; 59,19-21), is Telma(cha)êl Telma(cha)êl Hêli Hêli Machar Machar Seth (III 62,2-4; 65,9; IV 73,13-14; 77,2-4). He occupies the third position in the primal Father, Mother, Child triad, and is identified as the Great Christ. But because of his identification with Christ, there are now two “Seth” figures, the Triple Male Child and the lower figure of the “great Seth,” son of the incorruptible Adamas; thus the great Seth offers praise to the higher figure of Telma(cha)êl Telma(cha)êl Hêli Hêli Machar Machar Seth, his consort Youel, and their son Esephech, Child of the Child (III 61,23-62,11). A similar elevation of the child figure appears in *Allogenes* and *Zostrianos*, where the Triple Male Child is usually placed together with Protophanes, just above the level of Autogenes, who in the *Three Steles of Seth* is identified with the heavenly Pigeradamas, father of the heavenly Seth. The *Gospel of the Egyptians* includes yet another child figure, Esephech, the Child of the Child, perhaps the earthly son of the heavenly Seth. On the other hand, in the *Three Steles of Seth* (VII 120,29) and the *Apocryphon of John* (NHC II 5,8 and BG 27,21), the thrice-male epithet is applied, not to any “child” figure, but to Barbelo; so also the *Trimorphic Protyn-*

noia (XIII 37,26) credits Protynnoia/Barbelo with “three masculinities.”²⁴

Among these testimonia, the earlier Sethian treatises such as the *Apocryphon of John* and the *Trimorphic Protynnoia* (and at a later period, the *Three Steles of Seth*) link the Triple Male exclusively with Barbelo, whose child is the Autogenes Son and is identified with Barbelo’s goodness or Christhood (**MNTXPHTOC**). On the other hand, in Irenaeus’ presumably early Barbeloite account, the Child of Barbelo and the supreme Father is Christ, while the actual Autogenes emerges afterwards at a distinctly lower level. Similarly in the *Gospel of the Egyptians*, the offspring of Barbelo is the Triple Male “Child,” who is directly identified as Christ, while the figure of the Autogenes Son is demoted to the level of the divine Adamas; at a still later time, the Platonicizing Sethian treatises place the Autogenes in the third and lowest level of the Barbelo Aeon. The fact that Irenaeus’ source and the *Gospel of the Egyptians* identifies the Child as Christ suggests that Christian interpretation of the supreme Sethian triad was a factor in this demotion.²⁵ Christianization has caused the third member of the supreme

24. The first of the three steles is devoted, not solely to Autogenes, but to Pigeradamas (VII 118,25-119,15), Autogenes (VII 119,15-120,17), and to Barbelo as Triple Male (VII 120,17-121,16; cf. B. LAYTON, *The Gnostic Scriptures: A New Translation with Annotations and Introductions* [Garden City, NY: Doubleday, 1987], 152-153), while the second stele is devoted to Barbelo alone and the third to the supreme pre-existent living Spirit.

25. Considerable confusion arises here owing to Irenaeus’ Barbeloite account, which imposes a distinction between Christ and the Autogenes Son, who according to the *Apocryphon of John* are one and the same. It appears that the process of Christianization has gone further in Irenaeus’ source, which considers Barbelo’s Son to be Christ and the Autogenes to be a lower figure generated by Barbelo’s Ennoia and her Son’s Logos. This account has converted Barbelo’s cognomen Ennoia (or Protynnoia) into one of her projected attributes, thus increasing their number from three to four, and converted the goodness (*χρηστός*) with which the Father anointed (cf. *χριστός*) her Son into the actual name of Barbelo’s Son (Christ, not Autogenes), with the result that Autogenes becomes the lower offspring of Barbelo’s Ennoia and Christ’s Logos, clearly subordinated to Christ as actual Son of Barbelo. A similar demotion of the Autogenes occurs in the *Gospel of the Egyptians*, where the initial offspring of Barbelo is called the Triple Male Child (alias the Great Christ), who couples with Youel to produce Esephech, Child of the Child; immediately thereafter, the Invisible Spirit and “Pronoia” are suddenly reinvoked as the parents of the “Autogenes Logos,” who in turn couples with Mirothoe to produce Adamas. R. VAN DEN BROEK, “Autogenes and Adamas: The Mythological Structure of the *Apocryphon of John*,” in *Gnosis and Gnosticism: Papers read at the Eighth International*

divine triad to be designated as Christ rather than Autogenes, who is demoted to a lower level, even though he still tends to be regarded as the father of the divine Adamas.

Perhaps one may postulate that the theogony underlying both the *Apocryphon of John* and Irenaeus once envisioned a supreme deity Man, whose offspring, the Son of Man, was regarded as self-begotten ($\alphaὐτογένης$) from an unnamed source that later became identified as the Father's first Thought ($\epsilonὐνοία$, feminine), in effect giving rise to the divine Father, Mother, Son triad. Beginning with the Platonizing Sethian treatises, the Father-Mother-Child nomenclature for the supreme triad disappears from the Sethian theology altogether. All of this suggests that Sethian speculation on the precise membership of the divine triad remained rather fluid, perhaps owing to the rather complex and esoteric exegesis of the Jewish and Platonic traditions upon which it was based, and the problem of finding a suitable location for Christ in the resulting theogonies. Indeed, the gender imagery of the principal Sethian transcendental figures is shot through with ambiguity, not a little of which owes to the difficulty of tracing the antecedents of gendered pronouns in the Sethian Coptic texts themselves.

C. The Development of the Sethian Literary Corpus

1. Pre-Sethian Sources

It has been suggested that the earliest examples of a developed transcendental wisdom theology that might serve as a basis for the theology and cosmology of the Sethian treatises seem to be the Pronoia monologue concluding the longer versions of the *Apocryphon of John* (II 30,11-31,25), the Barbeloite theogony of Irenaeus (*Adversus Haereses* I.29) and the non-Christian, non-Barbeloite and conceivably pre-Sethian theogony of *Eugnostos the Blessed*. These accounts display no

Conference on Patristic Studies (Oxford, September 3rd-8th, 1979), ed. M. Krause (Nag Hammadi Studies 17; Leiden: Brill, 1981), 16-25, notes that Irenaeus' (*Adv. Haer.* I.29) Barbeloite cosmogony, while designating Christ as the Son of Barbelo and placing the Autogenes at a level below him, nevertheless attributes a degree of praise and honor to the Autogenes that is unusual for an aeon produced after the completion of the Four Luminaries, but entirely appropriate for a member of the primal triad (the language derives from an interpretation of Psalm 8, according to which God has glorified the Son of Man by making him little less than himself [God] and giving him dominion over all things).

detailed interest in baptism or the primeval history of the Sethite generations, but focus on transcendental personifications of the divine wisdom occupying various ontological levels, such as Barbelo and her lower doubles, reminiscent of the numerous Sophia figures of *Eugnostos the Blessed*.

Of these, the Pronoia monologue portrays a series of three descents of the divine Pronoia for the illumination of those trapped in the world of darkness below, culminating in the conferral of the Five Seals on her final descent. The Irenaeus account relates the origin and deployment of the primal triad of the Invisible Spirit, Barbelo, the Autogenes Son, and the Four Luminaries, in the lowest of which dwells Sophia; it is Christianized by the identification of the Child figure of the divine triad with Christ, whose only function is to inaugurate the possibility of the enlightenment and subsequent generation of all things; in addition it concludes with a lengthy account of Sophia's generation of the creator Archon. *Eugnostos the Blessed* has no such features, but is subsequently Christianized by its incorporation into the *Sophia of Jesus Christ*, which adds the story of Sophia's role in the creation of the lower world, Yaldabaoth's stealing of her power, and the production of the psychic Adam and his progeny from a drop of the pleromatic light. Like the *Apocryphon of John*, the *Sophia of Jesus Christ* also introduces the figure of the risen Jesus as narrator of the entire theogony, cosmogony and anthropogony, and as the savior of those caught in the lower world.

A similar theogony is offered by the *Apocryphon of John*, which is almost a duplicate of that in the Irenaeus account, but continues with an extensive anthropogony which draws upon the Sethite primordial history from Genesis 1-9. But the *Apocryphon* also incorporates the Pronoia monologue that concludes with the bestowal of the Five Seals, a monologue that probably underlies and forms the basis of the *Trimorphic Protynnoia*, itself devoid of interest in the interpretation of Genesis 1-9, but which contains a brief version of the theogony shared between Irenaeus, *Adversus Haereses* I.29 and the *Apocryphon of John*, and which is heavily steeped in baptismal motifs. As in the *Apocryphon of John*, the *Trimorphic Protynnoia* ascribes the origin of the baptism of the Five Seals to the third descent of Pronoia or Protynnoia, but unlike the *Apocryphon of John* and its Pronoia monologue, it clearly presents baptism as involving some kind of celestial ascent.

A possible way of sorting out these interrelationships would be to suppose the chronological primacy of those texts which seem to be sources of other texts in this group. Two obvious candidates would be the non- or pre-Christian theogonies of *Eugnostos the Blessed* and the Pronoia monologue. One might add to this Irenaeus' Barbeloite theogony and his Ophite myth, although these may derive from yet earlier sources they shared in common with the various versions of the *Apocryphon of John*. The Pronoia monologue or its equivalent, focusing upon Pronoia's three descents culminating in the conferral of the Five Seals, was incorporated into the Christianized treatises *Apocryphon of John* and *Trimorphic Protynnoia*. *Eugnostos the Blessed*, focusing upon a primal pentad of masculine divine beings and various manifestations of the divine wisdom associated with them, was incorporated into the (non-Sethian) *Sophia of Jesus Christ*, and the negative theology of its initial theogony may have inspired the somewhat similar negative theology in the *Apocryphon of John* (drawn from a source also used by the author of *Allogenes*). Its notion of the Autopator emerging from the self-reflection of Propator perhaps formed a model for the derivation of Barbelo from the Invisible Spirit's self-reflection, and possibly its conception of the relations between Immortal Man, Son of Man, and Son of the Son of Man formed a model, not only for the supreme triad, but also for the relationship between Autogenes, Pigeradamas, and Seth.

2. The First Pre-Sethian Texts of the Descent Pattern

On this construction, the first Sethian text would have the Pronoia monologue of the *Apocryphon of John* or something very much like it. It is to be noted that it contains nothing distinctly "Christian" or "Sethian," since neither Christ nor Seth play any explicit role in it; the saving Gnosis and the baptism are directly conferred by an exalted wisdom figure, the divine Providence or First Thought of the supreme deity. This figure is regarded as the divine source of every spiritual entity, and she sustains an intimate, if not consubstantial, connection with her noetic or psychic offspring residing on the earth below. Since the monologue speaks of Pronoia's raising or awakening her offspring by "sealing him in the light of the water with Five Seals," one may assume that it may have been at home in a baptismal rite that conferred a guarantee of immortality through enlightenment. Whatever the details of such a rite, its inauguration was apparently associated with the third—and final—of Pronoia's

three earthly descents, thus inviting the creative elaboration of the circumstances of her first two descents.

Since later texts elaborate these descents on the basis of the Genesis protology, one suspects that certain midrashic interpretations of Genesis also played a role in this rite. Such a candidate might be something like Irenaeus "Sethian-Ophite" myth, in which events in primordial times were regarded as being driven by an all-provident Wisdom struggling against the powers of darkness that blinded the ability to recognize the enlightenment she came to confer on humanity. Since the Genesis account narrates specific acts of catastrophic destruction such as the flood and the conflagration, these too might be regarded as occasions for salvific descents of a savior such as those of the Illuminator in the *Apocalypse of Adam*; at some point, this savior would have been identified with figures other than Pronoia or Wisdom, such as that of Seth, or under Christian influence, that of Jesus as Wisdom's child.

3. The Christian Sethian Texts of the Descent Pattern

The second stage of literary development would be marked by the creation of distinctively Sethian texts, perhaps beginning with an early version of the theogony and protological myth found in the *Apocryphon of John*, and an elaborated form of the Pronoia monologue represented by the first compositional stage of the *Trimorphic Protynnoia*. Such texts would have drawn upon theogonic materials like those of *Eugnostos the Blessed* with its negative theology and doctrine of multiple Sophia figures, and on the anthropological and soteriological conceptions like those of Irenaeus' Ophite source, but now structured in terms of the Sethian Father-Mother-Child triad, the doctrine of the Four Luminaries, the tripartitioning of history into four ages, and an emphasis on the uniqueness of Seth and his "unshakable race." So also a cosmogonic myth similar to the conclusion of the *Sophia of Jesus Christ*—which assigns the origin of the cosmos and its creator to a mistaken act of Sophia—would have been taken up into the *Hypostasis of the Archons*. Along with the *Apocryphon of John* and the *Trimorphic Protynnoia*, the *Hypostasis of the Archons* more fully elaborates the distinction between the salvific descents of the higher wisdom figure of Barbelo/Pronoia/Incorruptibility and the mistaken creative descent of Sophia as a lower wisdom figure, a distinction that serves as a crucial key to unlock the meaning of the primordial history of Genesis 1-9 and

the true roles played by such figures as Adam, Eve, Seth, and Norea (whose entreaty for salvation was also commemorated in the short treatise *Thought of Norea*).

Another major feature of this secondary level of literary development is the extensive adoption of Christological and other Christian motifs, no doubt due to an actual rapprochement between Sethians and various late first and early second century Christian groups. In the case of the *Apocalypse of Adam*, such Christianization is hardly visible if it is present at all,²⁶ but is dominant in the elaborate theogony and baptismal liturgical materials of the *Gospel of the Egyptians* and its even more dominantly Christian contemporary *Melchizedek*.

4. The Shift from the Sethian-Christian Descent Pattern to the Platonic Ascent Pattern

At a tertiary stage of literary development, these themes—the theogony, the baptismal rite, and the primordial history—become liturgically elaborated in the *Gospel of the Egyptians*, a liturgy that *Zostrianos* soon completely transformed into a practice of visionary ascent by transposing its earthly setting to a heavenly setting and abandoning all interest in the primordial history. Here, the lone earthly figure of *Zostrianos* now ascends to take part in a heavenly liturgy of vision and praise that the earlier Sethian treatises such as the *Apocryphon of John* had depicted as celebrated only by transcendent beings such as the aeons and other divine powers. The *Three Steles of Seth* advances upon this feature of *Zostrianos* by opening the field of participants in this liturgy to an entire group, for whose use it provides exemplary doxologies spoken by Seth himself.

All four Platonizing Sethian treatises have abandoned the Christological pretensions of their predecessors and—except for *Zostrianos*—no longer show any interest in the “fall” of Sophia, the origin and nature of the world creator, and the history of the Mother’s successive salvific descents and the final overthrow of the hostile cosmic powers. The earthly cosmos and its delights still need to be overcome, but it is no longer characterized as a hopeless chaos created and dominated by an

26. See G. M. SHELLRUD, “The Apocalypse of Adam: Evidence of a Christian Gnostic Provenance,” in *Gnosis and Gnosticism: Papers read at the Seventh International Conference on Patristic Studies (Oxford, September 8th-13th 1975)*, ed. M. (Nag Hammadi Studies 8; Leiden: E. J. Brill, 1977), 82-91.

antidivine power; in fact *Marsanes* takes on a new interest in astral phenomena and post-Porphyrian theurgical speculation, and goes so far as to say that the cosmos is worthy of being preserved entire (X 5,17-6,1).

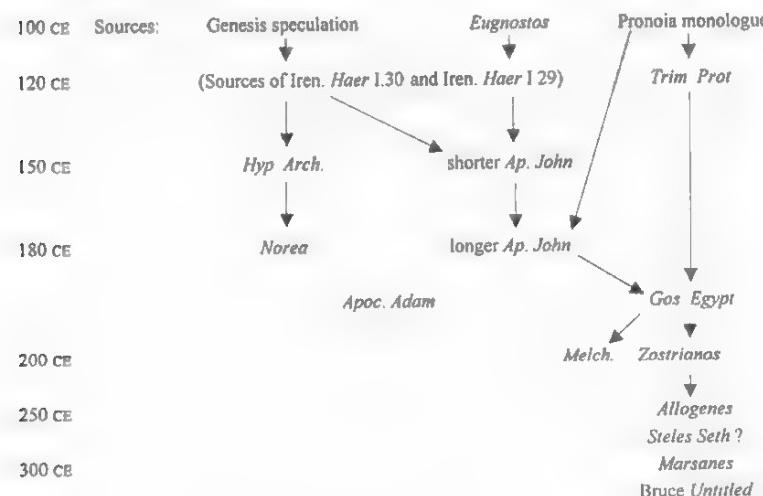
Of course, the most significant innovation of the Platonizing Sethian treatises is the importation of an entirely new and characteristically Middle Platonic metaphysics as the basis for Sethian theology. The *Genesis* and other biblical accounts are abandoned in favor of the physical and theological doctrine of Plato’s dialogues (e.g., *Phaedo*, *Phaedrus*, *Timaeus*, *Republic*, and *Parmenides*) or contemporary digests of their doctrine. The earlier notion of the divine Father-Mother-Child triad is completely transformed into an emanative metaphysics centered on the emanation of the Barbelo Aeon from the solely existing Unknowable One or Invisible Spirit by a stage-by-stage downward deployment of his Triple Power, which forms the chain of being to which the cognitive powers of the ascending visionary become assimilated as one contemplatively retraces this emanative path in the reverse direction.

The shift from the secondary, mainly Christian, stage of Sethian literature to the tertiary, mainly Platonic, stage may have been a matter of necessity rather than preference. The initial Sethian rapprochement with Christian concepts and ritual, alternating between the positive in the case of the *Apocryphon of John*, the *Hypostasis of the Archons*, the *Gospel of the Egyptians*, and *Melchizedek*, and the polemical in the case of the *Trimorphic Protynnoia* and the *Apocalypse of Adam*, may have proved a liability. Christological concepts could clearly be used to depict the eschatological advent of the savior in their own era, but to adopt these meant also to reinterpret them in a Sethian way and thus challenge more “orthodox” Christological interpretations. Although the Sethians’ somewhat unique Christology preserved for a time their separate conscious identity as an elect body, in the long run it must have earned the hostility of the increasingly better organized institutional “orthodox” Church. Certainly influential church fathers holding powerful ecclesiastical positions singled out the Sethians along with many others for attack. This may have led certain Sethians to make common cause with the devotees of an alternative prestigious religio-philosophical movement, the Platonists. Unfortunately, while initially welcomed in pagan Platonic circles, their insistence on enumerating and praising the divine beings with their traditional hymns, glossolalia, and other forms of ecstatic incantation irritated the more sober Platonists such as Plotinus,

Porphyry and Amelius. Although the Platonists initially regarded the Sethians as friends, soon they too, like the heresiologists of the Church, began writing pointed and lengthy attacks upon them for distorting the teaching of Plato which they adapted to depict their own spiritual world and the path towards assimilation with it.

D. A Hypothetical Literary Stemma of the Sethian Treatises

In accord with this developmental scenario, one may suggest a stemma of dependencies (indicated by arrows) among the Sethian treatises. The dates provided are only approximate; since nearly every treatise has its own peculiar history of redactions, one cannot assume a simple unilinear dependence of one upon another, but rather a more complex process of cross-fertilization. The graphic representation of the stemma omits representation of specific Middle Platonic sources; Platonic influence is demonstrably present in nearly every treatise, but only becomes dominant and transformative in the cases of *Zostrianos*, *Allogenes*, the *Three Steles of Seth*, and *Marsanes*, and will be treated more specifically in the third part of this book. A hypothetical stemma would be as follows:



CHAPTER SIX

THE BUILDING BLOCKS OF SETHIAN DOCTRINE

It seems that most of the Sethian literature discussed so far originated in the period 100-300 CE. The doctrinal content of this literature is built up from five basic complexes of traditional materials: 1) a fund of Hellenistic-Jewish speculation on the figure of Sophia, the divine wisdom; 2) midrashic interpretation of the first nine or so chapters of Genesis, along with other assorted traditions from Jewish scripture and exegesis; 3) a doctrine and practice of baptism; 4) the developing Christology of the early Church; and 5) a religiously-oriented Neopythagorean and Middle-Platonic tradition of metaphysical and epistemological speculation.

I. HELLENISTIC JEWISH WISDOM SPECULATION

As appropriated from Jewish tradition by Sethian and other gnostic authors, Sophia is a hypostatized and personified form of Hokhmah, the divine Wisdom of Jewish wisdom literature. In such texts as Proverbs 8, Job 28, Sirach 24, and Wisdom of Solomon 7, Sophia is regarded as a preexistent divine power, the feminine image, reflection, emanation and breath of the high deity, his instrument in the creation of the world. She is a source of life and light, which she pours forth upon those who seek her. Although a heavenly figure who pervades all things, as God's own breath she covers the primeval earth—like the Spirit of Gen 1:2-3—like a mist, descending from her celestial dwelling to bring wisdom and divine revelation to humankind. Among these she seeks a dwelling, on some accounts successfully finding a permanent (as Torah and temple in Sirach 24) or temporary (as does the Logos of John 1) earthly dwelling, although without success among others (1 Enoch 42), resulting in her return to her celestial home and the descent of iniquity—perhaps in the form of the angelic watchers of Gen 6:1-4—to take her place.

Proverbs 8²² “The LORD created me at the beginning of his work, the first of his acts of old.²³ Ages ago I was set up, at the first, before the beginning of the earth.²⁴ When there were no depths I was brought forth, when there were no springs abounding with water.²⁵ Before the mountains had been

shaped, before the hills, I was brought forth; ²⁶ before he had made the earth with its fields, or the first of the dust of the world. ²⁷ When he established the heavens, I was there, when he drew a circle on the face of the deep, ²⁸ when he made firm the skies above, when he established the fountains of the deep, ²⁹ when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, ³⁰ then I was beside him, like a master workman; and I was daily his delight, rejoicing before him always, ³¹ rejoicing in his inhabited world and delighting in the sons of men. ³² And now, my sons, listen to me: happy are those who keep my ways. ³³ Hear instruction and be wise, and do not neglect it. ³⁴ Happy is the man who listens to me, watching daily at my gates, waiting beside my doors. ³⁵ For he who finds me finds life and obtains favor from the LORD; ³⁶ but he who misses me injures himself; all who hate me love death." (RSV)

Wisdom 7 ²² "For in her there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible, ²³ beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits that are intelligent and pure and most subtle. ²⁴ For wisdom is more mobile than any motion; because of her pureness she pervades and penetrates all things. ²⁵ For she is a breath of the power of God, and a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her. ²⁶ For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness. ²⁷ Though she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets." (RSV)

Sirach 24 ¹ "Wisdom will praise herself, and will glory in the midst of her people. ² In the assembly of the Most High she will open her mouth, and in the presence of his host she will glory: ³ 'I came forth from the mouth of the Most High, and covered the earth like a mist. ⁴ I dwelt in high places, and my throne was in a pillar of cloud. ⁵ Alone I have made the circuit of the vault of heaven and have walked in the depths of the abyss. ⁶ In the waves of the sea, in the whole earth, and in every people and nation I have gotten a possession. ⁷ Among all these I sought a resting place; I sought in whose territory I might lodge. ⁸ Then the Creator of all things gave me a commandment, and the one who created me assigned a place for my tent. And he said, 'Make your dwelling in Jacob, and in Israel receive your inheritance.' ⁹ From eternity, in the beginning, he created me, and for eternity I shall not cease to exist. In the holy tabernacle I ministered before him, and so I was established in Zion.'" (RSV)

1 Enoch 42 ¹ "Wisdom found no place where she might dwell; Then a dwelling-place was assigned her in the heavens. ² Wisdom went forth to make her dwelling among the children of men. And found no dwelling-

place: Wisdom returned to her place, And took her seat among the angels.³ And unrighteousness went forth from her chambers: Whom she sought not she found, And dwelt with them, As rain in a desert and dew on a thirsty land." (trans. Charles)

Wisdom's "*Fall*" and Restoration

According to these Jewish sources, wisdom is an entirely positive figure, the faithful instrument by which God creates and makes himself present to an ordered cosmos. Unfortunately, there is a hidden ambiguity in these Jewish traditions, since wisdom can be understood as both good and bad; she brings enlightenment, but she is also responsible for the creation of the material world whose luxury and delights are obstacles to enlightenment. If one conceives the world as an evil and seductive trap, then the wisdom that informs it is bad; but as the revealer of a higher existence, she is good. Therefore it is logical to suppose two kinds of wisdom, a higher enlightening manifestation of wisdom such as is represented in the figure of Barbelo and who is in some sense the Mother of the Living, and a lower, fallen form of wisdom, such as the agitated figure of the spirit moving over the primeval chaotic waters, perhaps even identical with the chaotic Tehom itself (Gen 1:2; cf. Marduk and Tiamat, and Sirach 24's characterization of Sophia as a sea).

The soteriological myths of the major Sethian "descent pattern" treatises such as the *Apocryphon of John* and the *Hypostasis of the Archons* seem to have had their roots in a form of heterodox Jewish speculation on the figure of Sophia, the divine wisdom of the Hebrew Bible. In the hands of Sethian Gnostics, the biblical functions of Sophia as creator, nourisher, and enlightener of the world were distributed among a hierarchy of feminine principles: a divine Mother called Barbelo, the First Thought of the supreme deity, the Invisible Spirit; and a lower Sophia responsible for both the creation of the physical world and the incarnation of portions of the supreme Mother's divine essence into human bodies. Salvation was achieved by the Mother's reintegration of her own dissipated essence into its original unity.

The only difference between the world as it is now is and what it was originally intended to be is to be attributed to humans who fail to obey the precepts of that ultimate power. In the Sethian estimation, the hiatus between the present and intended condition of the world is attributed to a creator who fails to create the world according to the original intention

of the ultimate power behind it; paradoxically, humans, though not responsible for the origin of this hiatus, are the key to its undoing and the restoration of harmony between the original intention for the world and its present condition. This hiatus between primordial intention and present condition is valorized as a difference between what ultimately and really ought to be and a deficiency that is presently the case, a difference that can be conceived either temporally as a before and after, or as a once, now, and ultimately, or in terms of degrees of reality as prototype or archetype versus type, copy or resemblance; or ideal, complete, and perfect versus ordinary, imperfect, deficient, and fabricated. Such temporal differences are articulated in mythical narrative, while differences in degree of reality are expressed by ontological hierarchies or a "chain of being." In either case, the difference is due to some fault that intervenes in the course of the narrative or intrudes at some echelon in the chain of being.

In the Jewish myth of Sophia, the single figure of Sophia can be responsible for creation, sustenance and enlightenment of the world because she perfectly executes the intended design of the ultimate power behind that world. But once that execution becomes perceived as faulty, restoration of the intended design demands an act or process of rectification, and it is difficult to see how a single figure could simultaneously be cause of both creative deficiency and of sustenance and enlightenment. Thus the figure of Sophia is differentiated into phases representing her original status, her fall into deficiency, her restoration to her original status, and her restoration of the result of her deficiency. The narrative expression of this differentiation requires a temporal sequence of episodes: Sophia's fall into deficiency, her own restoration to completeness through repentance, and the restoration of the product of her deficiency through nourishment and enlightenment. On the other hand, the ontological expression of this differentiation usually requires that she be split up into at least two figures, a "lower" Sophia responsible for deficiency, and a "higher" Sophia responsible for enlightenment and restoration. The Sethian treatises generally combine both the temporal and ontological expressions of this differentiation. On a lower level, Sophia becomes the cause of cosmogonic deficiency, which is narrated as her "fall," while on a higher, transcendent level, she is replaced the figure of Pronoia/Protennoia/Barbelo who is able to restore the deficiency through her avatars on the earthly plane, such as Epinoia/Eve/Zôê, or

through distinct manifestations, usually three in number, portrayed as temporally successive descents (the Pronoia monologue) or modal manifestations of a single figure (the Trimorphic Protennoia's modalities of Voice, Speech, and Logos). Sometimes her final manifestation occurs as a masculine figure, such as Christ or Seth. Sometimes, as in the *Apocalypse of Adam* and the *Gospel of the Egyptians*, the scheme of Barbelo's triple manifestation is mapped upon certain catastrophic events of world history, such as the flood, the conflagration of Sodom and Gomorrah, and the subsequent domination of the world by hostile powers; in these cases, her three descents are represented as appearances of Seth or of an unidentified but Seth-like Illuminator. And in a similar fashion, the figure of the lower Sophia also becomes involved in the restorative process, sometimes as an avatar or envoy of the higher Mother figure (the *Apocryphon of John*), or sometimes in the person of her own Repentance (the *Gospel of the Egyptians*).

In Gnostic sources, the older tradition of Sophia's demiurgical role in the creation of the world often becomes regarded as her culpable fall from heaven which resulted in the creation of the physical world, even to the extent that she gives birth to the hostile and ignorant creator and Archon of this world who steals her creative power to create earthly copies of the transcendent beings. According to George MacRae, this radical innovation in the story of Sophia was brought about by reading it in the light of the Genesis 3 account of the seduction and fall of Eve that resulted from her and Adam's desire to be like God.¹ In a sense, the sin of both Eve in the Genesis story and of Sophia in the Sethian treatises is the same: a mistaken exercise of the power of choice.² Each attempted to exercise a divine capability for themselves, alone and unaided, and

1. See G. W. MACRAE, "The Jewish Background of the Gnostic Sophia Myth," *Novum Testamentum* 22 (1970), 86-101.

2. However, what many took to be the "fall" of Eve was often regarded by the Gnostics as a positive act (cf. *Hyp. Arch.* II 88,9-10; *Orig. World* II 113,5-10), since Eve could be seen not only as the source of the fallen race of Cain fathered upon her by the Archon, but also as the Mother of the Living who bore Seth, the progenitor of the enlightened race of Gnostics. The paradoxical nature of Eve was resolved by the postulation of a double Eve, the Eve-Zôê who enlightened Adam and bore him Seth, and her material representation as a body emptied of spirit and ravished by the Archon to produce Cain. STROUMSA, *Another Seed*, 35-70, brilliantly traces out the Gnostic theme of the ambiguity of Eve, Norea, Barbelo and Sophia in the context of Jewish exegesis of the myth of the seduction of mortal women by the fallen angels in Gen 6:1-4.

the result is evil. This amounts to being guilty of the sin of pride and passion, or, more crudely, of the sin of promiscuity, which in the Sethian estimation leaves the one alone in a state of deficiency and the other liable to rape by evil powers such as the Archon creator (or in other Jewish sources, by the devil or Azazel or Shemihazah). In either case, the result is a defective offspring who lacks the divine image.

The downward inclination or fall of Sophia in her cosmogonic role can be caused simply by gravity (as in the Ophite myth of Irenaeus, *Adversus Haereses* I.30.3), or as an act initiated by a being other than herself (e.g., by Eleleth in the *Trimorphic Protennoia* and the *Gospel of the Egyptians*). Her creative work can be viewed as a willful act undertaken without her consort or as a misconceived desire to honor the high deity by attempting to mimic his emanative power on a lower level. Unfortunately, her creative deed results in her emission of a downward tending abortive and shapeless likeness of herself, the Archon (as in Irenaeus, *Adversus Haereses* I.29 or the *Apocryphon of John*). Or perhaps her downward inclination results in the production of a veil which casts the shadow of darkness which becomes matter, which in turn becomes the form and substance of the Archon (as in the *Hypostasis of the Archons* or the *Wisdom of Jesus Christ*). Sometimes Sophia only illuminates a pre-existing darkness (the *Hypostasis of the Archons*), and sometimes she creates the darkness from which the Archon makes the world as a reflection of Sophia's reflection therein (as in *Zostrianos*; cf. Plotinus, *Ennead* II, 9, 10). Insofar as Sophia initiates her own descent, she is blameworthy, and is restored to the higher world only after her repentance (the *Apocryphon of John*). If her descent is caused by another being such as the Luminary Eleleth, she still requests her former place, although without repenting (the *Trimorphic Protennoia*; in the *Gospel of the Egyptians* and perhaps in *Zostrianos* the tradition of her repentance survives, but is treated as a being called "Metanoia," regarded as distinct from Sophia).³

3. Certain of these notions may derive from an interpretation of Gen 1:2-3: by inversion, the deep (*άβυσσος*) on whose face there was darkness could be taken to refer to the transcendent realm in which the face of the high deity, conceived as Depth (cf. the Bythos of the Ophites and Valentinians), was obscured from those below by a subjacent shadow or veil (a sort of "darkness"); in this inverted scheme, the Spirit would be directly below the Depth (as in Irenaeus, *Adv. Haer.* I.30.1).

On all accounts, however, Sophia is ultimately restored to her original place at the periphery of the divine world ("the Eighth"), at which point she acts to reverse her own declination by efforts to "make up" for the "deficiency" caused thereby. In the Sethian and Valentinian myths, Sophia seems to be the paradigm of human experience, responsible for our present plight by having fallen into matter and oblivion, but then, upon her repentance, acting in this world for our enlightenment. Thus the *Hypostasis of the Archons* manages to assign both negative and positive roles to Sophia: although the material realm originates, not from Sophia herself, but from the shadow cast by a veil, Sophia does give birth to the Archon, acting without her consort (as in the *Apocryphon of John*). But then she takes on a more positive role by parrying his arrogant boast in sole divinity with the introduction of light into matter, sending her daughter Zôë to cast him into Tartaros, and then exalting his repentant child Sabaoth above him. As a result, there is no need for her repentance, a theme that is prominent in the *Apocryphon of John*. In effect, the *Hypostasis* assigns Sophia's repentance to another figure entirely—the Archon's offspring Sabaoth—a strategy adopted also by the *Gospel of the Egyptians*, which assigns it to a distinct figure Metanoia, who restores the deficiency as the conduit for the emanation of Seth's seed (although ultimately it is not Sophia, but the higher figure of Barbelo who sends Seth as the explicit eschatological savior of humanity).

In the long run, a single figure could not simultaneously be cause of both deficiency and restoration. The vicissitudes in the career of Sophia as the symbolic paradigm of the human experience of fallenness, awakening, and final salvific restoration, have become too ambiguous and ambivalent to continue to apply to a single figure. So the figure of Sophia is split up into several figures, each one of whom symbolizes only a single facet in her once multifarious but continuous career. The earliest versions of the Sethian, "Ophite," and Valentinian myths exhibit both the essential ambivalence of Sophia and the incipient tendency to split her into two figures, a higher Sophia who is a savior figure, and the lower Sophia (the Valentinian Achamoth and 'Ophite' Prunicos) who, if anything, becomes a "saved savior." In the Sethian texts, Sophia becomes the cause of cosmogonic deficiency, so she is replaced on the transcendent plane by the higher feminine figure of Pronoia/Barbelo, and on the earthly plane by Pronoia's avatars Epinoia, Zôë, the spiritual Eve, and

even the masculine Christ as the culminating Savior (rather as the Johannine prologue recasts a descending wisdom figure as Christ the Word). According to the longer version of the *Apocryphon of John* (II 25,2-16), it is the higher "Sophia figure" Pronoia/Barbelo who sends a copy of herself in the likeness of Sophia to prepare dwelling places for her seed and awaken it to the reality of the Pleroma in anticipation of her final descent to free it from all defect.⁴

While later redactions of the *Apocryphon of John* and the *Trimorphic Protynnoia* have eliminated most traces of Sophia's redemptive role by assigning it to the figures of Barbelo/Pronoia and Epinoia, the *Gospel of the Egyptians* has taken the further step of eliminating any explicitly salvific role for Sophia whatever in favor of that assigned to other figures, namely Metanoia, Hormos, Edokla, and Seth. But by the same token, Sophia is also relieved of ultimate responsibility for the origin of the lower archontic powers. According to the *Trimorphic Protynnoia*, Sophia commits no willful, blameworthy act of her own; rather, the "fall" of Sophia becomes the "fall" of the Epinoia of the fourth Luminary Eleleth; here it is Eleleth, the fourth Luminary itself who is ultimately blamed for the rise of Yaldabaoth and his work, while Sophia remains innocent (cf. the *Apocryphon of John* II 23,20-22) and is re-

4. The most overt treatment of eschatology in the *Apocryphon* is the short dialogue on the destinies of various souls (BG 64,14-71,2; II 25,16-27,30). According to it, not all souls will be saved; it all depends on which spirit descends on the soul and unites with it, the Mother's "Spirit of life" or the counterfeit spirit, and on whether the soul accepts or rejects the saving knowledge. Those who turn away will suffer eternal punishment, implying that there will be no ultimate restoration of all things to their original state, or distinct grades of salvation for differing types of persons as in Valentinian doctrine. Salvation for those souls united with the Spirit seems to be undifferentiated and immediate upon death; they are raised by their "receivers" to eternal imperishable life, having been purified from evil "there" (BG 65,3-11; II 25,23-9), perhaps within aeons subjacent to the Four Luminaries functioning as a sort of purgatory. In the interim, as the Pronoia monologue puts it (II 31,16-25), one must protect oneself from the angels of poverty and demons of chaos and be sealed with the five seals to completely disarm the power of death. Moreover, those souls who have been dominated by the counterfeit spirit and remain in ignorance still have a chance for salvation via the process of reincarnation, during which other elect souls will enable them to reach knowledge, be initiated, and thus escape further reincarnations. The last category, souls who possessed the saving knowledge but then apostatized, enter into a poverty from which there is no repentance, to be kept for the day when all those who have blasphemed the Holy Spirit will suffer eternal punishment. On Sethian doctrines of the soul, see Chapter 14.

stored to her proper order without repentance (unlike the *Apocryphon of John* II 13,32-14,9), although her son has stolen her power.⁵ Similarly, in the *Gospel of the Egyptians* (III 56,22-61,1), Sophia has become the "hylic Sophia" cloud, responsible only for the production of the chaotic Matter that will be the substrate of the lower cosmos (as in *Zostrianos*, VIII 9,2-11,1). The ultimate responsibility for the production of the archons is assigned to the fourth Luminary Eleleth, whose ministerial agents Gamaliel and Gabriel succeed in generating Saklas and Nebruel from the hylic Sophia cloud.⁶ Once these two generate subordinate rulers for the Zodiac and seven planetary spheres, Saklas boasts in his sole divinity, in response to which Barbelo's voice projects the divine image on which the archons model humankind. To correct the resultant "defi-

5. Perhaps the *Trimorphic Protynnoia* either originates or else knows of a tradition which identified Sophia with the Epinoia of Light, perhaps a lower double of Barbelo, making her more a savior figure than a demiurgical figure (as in *Ap. John* II 20,9-28,5). In the *Apocryphon of John* (II 20,9-28,5) Barbelo, the merciful Mother-Father, sends down the Epinoia as a helper, called Life, to correct the deficiency of the *innocent* mother Sophia, also identified with Life. By appearing in the form of the spiritual Eve, the Epinoia also enlightens Adam through the Tree of knowledge, gives birth to Seth and his seed and elevates them to the Light. In this view, Eleleth, as the lowest level of the divine world of light, is both the origin and destination of its fallen and redeemed light which at various points in the mythic narrative is contained in Sophia, the Demiurge, Adam, Seth and his seed. Thus Eleleth is a "redeemed redeemer" saved by Barbelo, the First Thought of the Invisible Spirit.

6. Although the text is damaged, the *Gospel of the Egyptians* also seems to credit Eleleth with the "blood" drop containing the image of the heavenly Adam, a mytheme which may also be present in *Hypsiphrone* (NHC XI,4), where "Hypsiphrone" could be an alternate name for Eleleth. If the name Eleleth can be related to Aramaic אֶלְעָלָה, "God of the height," then Eleleth may be an old designation for one of the *egregoroi*, the angelic watchers of 2 Enoch 18, who are said to be of greater size than the giants produced by their intercourse with the daughters of men according to Gen 6:1-4. However, Eleleth's status as one of the four Sethian "Luminaries" (φωστήρες) is so well-attested that one is hesitant to associate this being with intentionally evil deeds. In fact, the *Hypostasis of the Archons* (II 92,18-93,1; implied also in *Norea*, IX 27,11-29,5) presents Eleleth as the savior of Norea, the untainted virgin daughter of Eve. Moreover, there is also the possibility that the four Sethian Luminaries derive ultimately from the archangels Raphael, Michael, Uriel and Gabriel, who according to 1 Enoch 9-10 descend to fight the fallen angels. On this, see G. A. G. STROUMSA, *Another Seed*, 55 n. 77, who adduces this etymology in the context of a discussion of Eleleth's rescue of Norea in the *Hypostasis of the Archons*. In the light of these possibilities, it is difficult to see just what point might be scored by implicating Eleleth in the birth of the ignorant creator of the world.

cency," the supreme Father authorizes the appearance of Metanoia as a conduit through which Seth, with the help of Hormos and Edokla, sows his seed in Sodom near Gomorrah. Thereupon, Metanoia descends to the world to pray for the repentance of all humanity, not only the seed of Adam and Seth, but even for the seed of the archon that are destined to be destroyed by Seth upon his final salvific descent in the logos-begotten body of Jesus. Although the assignment of culpability to Eleleth rather than Sophia may be an isolated phenomenon in the *Tri-morphic Protennoia* and the *Gospel of the Egyptians*, one may wonder whether it represents a point of debate in the Sethian evaluation of Sophia.

II. INTERPRETATION OF GENESIS 1-9: THE SETHITE SACRED HISTORY

The notion of a double Sophia has far reaching implications, and leads almost intuitively to the notion of a layered model of the universe in which the upper layer serves as a model for a realm of copies in the lower layer. On a higher level, Sophia functions as a creator and savior figure, the divine Thought and self-reflection of the high deity, the Mother Barbelo who both originally projects and finally saves the image of true humanity for the benefit of earthly human beings. But she also functions on a lower level as Sophia, at first the mother of the ignorant creator, but upon her repentance who becomes "our sister Sophia," one of the instruments by which the higher Mother rescues the divine image captured by the creator in human form. N. A. Dahl stresses the role played by the thought of Philo in this complex of ideas, particularly the notion of Sophia as Mother of the Logos and as the Mother figure in a divine triad of God the Father, Sophia the Mother and Logos the Son (*Fuga* 108-109; *Ebr.* 30-33; *Leg. All.* 2.49):⁷

Whereas the Philonic Logos was the agent of revelation and salvation as well as the agent of creation, the Gnostics made a separation between the agent of creation, the Archon, on the one hand, and the divine agent of revelation and redemption on the other. This duality of agents implied the assumption of two "Son" figures (the divine Logos and the ignorant

7. N. A. DAHL, "The Arrogant Archon and the Lewd Sophia: Jewish Traditions in Gnostic Revolt," in *The Rediscovery of Gnosticism, Vol. 2: Sethian Gnosticism*, ed. B. Layton (Studies in the History of Religions 41. Leiden: E. J. Brill, 1981), 689-712; the quotation is from 707-708 and 708 n. 44.

demiurge or Archon) and necessitated a duplication of the Mother, e.g. a distinction between the female consort of the Supreme Being, mother of the Redeemer-Son, and the lower Sophia who produced the arrogant Archon ... in this connection Gen 1:26-27 served either as a point of departure or a point of contact, or most likely, as both. The passage not only provided a biblical warrant for a Platonic doctrine of models and copies, but suggested also that, like the first created man, even the higher "images" were "male and female," i.e. either androgynous or couples. Already Philo, *Fuga* 51, made the comment that Wisdom, the daughter of God, could be said to be a father, since her nature is male.

Of course, once this kind of Genesis interpretation begins, the actual situation rapidly becomes far more complicated. The mysterious plural in Gen 1:26 ("let us create Adam in our image, according to our likeness") could be construed to mean that: 1) on the transcendent plane, the high deity must be the absolute Human ("Man"), while his offspring, the heavenly Adamas or Pigeradamas, would be the Son of Man, and the plural "us" would imply the essential androgyny of the deity in whose image humanity was created as male and female;⁸ and 2) on the earthly plane the plural "we" would refer to the plurality of the archontic fashioners of their "son," the material and psychic Adam of Gen 2:4 ff., unwittingly created according to the image of the supreme deity. Given the figures of Man and the Son of Man, one may then move to Gen 4:25 and 5:3, which signal the birth of a third figure, Seth, who, according to the latter passage, is begotten explicitly in Adam's—understood here as the divine Adamas—image and likeness, and therefore would be "the son of the Son of Man". Thus, as in the Ophite system of Irenaeus, *Adversus Haereses* I.30.1,⁹ *Eugnostos the Blessed* (III,3 and V,1) and the *Sophia of Jesus Christ* (III,4 and BG, 3), there are three divine figures: a First Man (the high deity), a Son of the Man (the divine Adam as the authentic image of the high deity), and a Son of this Son of Man (Seth as the authentic image of Adam).

Thus the model/copy or image relation is worked out both vertically and horizontally: horizontally on both the heavenly and earthly planes in the sequence of offspring bearing a genealogical likeness to their parent, and vertically as a divine triad of Man (the supreme deity), Son of Man

8. The androgyny of these figures is stressed by the Naasenes (Hippolytus, Ref. V.6.3-11.1) and Monoimus the Arabian (Hippolytus, Ref. VIII.12.1-15.2).

9. Complicated by the addition of the Spirit as the Mother of the Son of the Son of Man according to Gen 1:2-3.

(Adamas), and Son of the Son of Man (the heavenly Seth) whose image would be an earthly triad composed of the archon as the earthly “god,” the earthly Adam who must be taught that his true father is the supreme deity, and the earthly Seth as the son of the enlightened Adam.

The *Apocryphon of John* locates such figures at three levels: the Invisible Spirit is the “First Man” (II 14,15-21), Adamas/Pigeradamas is the “perfect Man, the first revelation” (i.e., Protophanes, II 8,32-34), and the terrestrial Adam is the first earthly Man. Similarly, the Autogenes son of Barbelo is the First Son of man, the heavenly Seth the second Son of man, and Adam’s son, the terrestrial Seth, is the earthly image of the Son of Man, the father of the human race (II 24,36-25,2). As Michael Waldstein observes:¹⁰

The *Apocryphon* features three closely related father-son pairs: (1) the Invisible Spirit and his Self-generated son begotten in his “likeness” (III 9,13-14); (2) the heavenly Adam and his son, the heavenly Seth; and (3) the terrestrial Adam, created by Yaldabaoth “in imitation of the one who exists from the beginning, the perfect Man” (BG 49,4-6), and his son, the terrestrial Seth, begotten in Eve in “the likeness of the Son of Man” (II 24,3-25,1). In these three father-son pairs, the invisible Spirit is “the first Man” (AJ 37,19), Adamas is “the perfect and true Man” (AJ 21,17) who was “the first who came forth” (AJ 21,18), and the terrestrial Adam is the first earthly Man. These “men” have sons: the Self-Generated is the first Son of Man, the heavenly Seth the second Son of Man and the terrestrial Seth (AJ 65,20) the third and final Son of Man, forefather of the entire human race.

	<i>Man</i>	<i>Son of Man</i>
<i>Primal Triad</i>	the invisible Spirit the first Man	the Self-Generated, Christ the first Son of Man
<i>The All</i>	Adamas the first Man to come forth	the heavenly Seth the second Son of Man
<i>The lower world</i>	Adam the first earthly Man	the earthly Seth the third Son of Man

Of course, in addition to fathers, most sons have mothers, thereby suggesting the need to supplement these theogonical and earthly genealo-

10. “The Primal Triad in the *Apocryphon of John*,” in *The Nag Hammadi Library After Fifty Years: Proceedings of the 1995 Society of Biblical Literature Commemoration*, ed. J. D. Turner and A. McGuire (Nag Hammadi and Manichaean Studies 44; Leiden, New York, & Köln: E. J. Brill, 1997), 176-177.

gies with suitable maternal figures. While the biblical account supplies the name of Eve as the mother of Seth, one must conjecture that the androgyny of Adam implies that the biblical God serves both as Adam’s father and mother. Sethian theology then goes on beyond the Genesis account to delineate and name these as two distinguishable figures, the Invisible Spirit and Barbelo who in this role is often named Meirothea, mother of the divine Adamas. But then the maternal figure is divided into both a heavenly and earthly mother, Barbelo/Pronoia on high, and on a lower plane, Sophia, who mistakenly gives birth to the lower creator Yaldabaoth, who, being a product of parthenogenesis, has no father. While Barbelo in her capacity as Meirothea is mother of Adamas, in her capacity as Pronoia, the first thought of the supreme deity, she gives birth to a figure who is not derived from the Genesis account, namely the divine son of the Invisible Spirit Autogenes that Sethian tradition usually identifies with the NT figure of Christ. Finally, one can further discern two more mother figures, the spiritual Eve, Zôê or Epinoia, who is an earthly avatar of Barbelo, and the earthly Eve produced from Adam’s side by the Archon. While the earthly Eve becomes mother of Cain and Abel as a result of her rape by the archons, the spiritual Eve becomes the mother (by the enlightened earthly Adam) of the earthly Seth. While biblical tradition supplies the figure of the spiritual Eve as mother of the earthly Seth, Sethian theology had to provide a suitable mother for the heavenly Seth, whose name, Prophania, only becomes explicit in the *Gospel of the Egyptians* (and *Zostrianos*).¹¹

Building on this plethora of father, mother and child relationships, the peculiar Sethian reinterpretation of Genesis 2-6 easily follows as a series of episodes concerning the origin, incarnation, subsequent history and salvation, portrayed as a sequence of moves and countermoves between the upper Mother and the lower Son (the Archon) in a contest over the control of the divine spirit in humankind, understood as the “seed of Seth” descended from Adam and Seth. This struggle constitutes the main episodes of Sethite sacred history: the making of the earthly Adam, his inbreathing with the divine Spirit, the sending of Eve or her extraction from Adam, the eating from the tree of knowledge, the expulsion

11. In the *Apocryphon of John* (BG 35,3-5; II 8,32-34) Adamas/Pigeradamas is said to be the “first appearing Man,” that is *protophanes anthropos*, so it is appropriate that the *Gospel of the Egyptians* (III 51,4-22; cf. *Zostrianos* VIII 6,31-32; 51,11-12) name his consort, the mother of Seth and the Four Luminaries “Prophania.”

from paradise, the birth of Cain, Abel, Norea, and Seth and his seed, the flood, the intercourse between women and the angels, perhaps some reference to the story of Sodom and Gomorrah, and a final judgment and salvation.

In particular this involved a doctrine of heavenly dwellings (the Four Luminaries) for the prehistoric Sethite generations as the exalted counterparts of the contemporary "historical" Sethians, and a doctrine of the partitioning of history into three or four basic epochs of salvation. These epochs could be marked by events in the lower world, such as the flood, the conflagration and the final overthrow of the Archons (as in the *Apocalypse of Adam* and the *Gospel of the Egyptians*). Or they could be delineated by the three descents from the upper world of a savior (usually the supreme Mother) involving 1) the inbreathing of the divine Spirit into Adam, 2) the arrival of the spiritual Eve (the luminous Epi-noia, a Sophia figure) as a helper and enlightener for Adam, and 3) the final appearance of the Logos (according to the *Gospel of the Egyptians* and the *Trimorphic Protennoia* in the form of Seth or Christ). Other schemes or combinations of these episodes were also worked out. If there is anything peculiarly Sethian in the tractates under discussion, it would show itself here.

The background of this Sethian mythology is widely acknowledged to be Jewish. A recent and comprehensive attempt to demonstrate this has been offered by G. Stroumsa in his work *Another Seed: Studies in Gnostic Mythology*.¹² He points out that while Jewish monotheistic theologians occupied themselves with the question of the existence of evil in a good world created by a good God, Jewish Gnostic theologians sought an explanation for the existence of salvation in an evil world created by an evil god. At the root of both Jewish and Gnostic attempts to deal with this question in their separate ways were the two most prominent biblical myths that dealt with the origin of evil as a "fall" from an originally good state. These myths were 1) the story of the fall of Adam and Eve in Genesis 2-4, and 2) the story of the fall of the angels from heaven and their subsequent intercourse with the daughters of men from Genesis 6. Within both Judaism and Gnosticism, the origin of evil was linked with sexual sins, which in turn were linked with the activity of Satan. While Judaism used the first myth to account for the rise of evil as an episode

within human history, Gnostic exegetes understood the fall as concomitant with the origin of creation itself by attributing the responsibility for Adam and Eve's sin to the creator himself as the initiator of Adam's desire to cohabit with Eve. While Jewish traditions could portray Cain as the son of the serpentine satanic seducer of Eve, Gnostic exegetes demonized the creator himself by identifying him as the one who seduced Eve to produce Cain and his descendants.

From this, Jewish Gnostics concluded that there were two races, the pure and undefiled seed of Seth, which avoids sexual intercourse, and the children of Cain, given over to lust, sin, evil and damnation. These two races must not intermingle. During the history of the world, the malicious creator Archon tries to oppress and destroy the seed of Seth by the flood, the conflagration of Sodom, and finally at the end of the world, but all three times Seth manages to save his righteous seed. The Gnostics knew themselves to be the "other seed," the progeny of Seth, who was born to Adam and Eve after she had successfully escaped the lustful attacks of the ignorant creator. By the use of the second myth, Satan's adulterous relations with Eve were highlighted by the Gnostics into a prime example of *mixis*, the illicit blending of two essentially separate kinds of beings through the union between mortal women and the angels descended from heaven, which resulted in the birth of giants and the sending of the flood. For the Gnostics, the leader of these angels was no longer Satan or other angelic figures as in Jewish tradition, but the creator himself, Yaldabaoth, Sakla or Samael.

Along with this second myth, there also developed the view among some first century Jews that, at the time of Jared and Enoch, most of the offspring of Seth, who had until then led a pure life, left their isolation and intermingled with the offspring of Cain. Noah alone preserved the purity of the seed of Seth at the time of the flood, and transmitted it to posterity through Shem. These Jewish thinkers may have identified these backsliding Sethites with the fallen angels of Gen 6:2, while identifying themselves with the pure Sethites, the Sons of God mentioned in Gen 6:4 (LXX). The Gnostics, who also considered themselves to be the pure offspring of Seth, knew the legends concerning the wicked Sethites of early times. Apparently in reaction to Jewish exegetical trends, some Gnostics, such as the author of the *Apocalypse of Adam*, inverted this element of Jewish salvation history by vilifying Noah and his posterity—including that of Shem—as the slaves of the evil creator, and exalt-

12. G. A. G. STROUMSA, *Another Seed: Studies in Gnostic Mythology* (Nag Hammadi Studies 24; Leiden: E. J. Brill, 1984).

ing themselves as the intended but innocent and pure victims of the conflagration at Sodom.

As reinterpreters of Jewish tradition, both Gnostics and Christians might be considered as Jewish heretics. Both Christian and Gnostic authors tended to single out those Jewish values and exegetical traditions that seemed appropriate to support their own distinctive insights and claims. The Gnostic contribution in the exegesis of biblical myths was their attribution of the role of Satan to the creator god, thus producing an inversion of these myths as they are found in Jewish scriptural and haggadic sources. In the process, other inversions occasionally occur, such as the relative devaluation of Noah in favor of Seth. Both these primordial biblical heroes were credited with the survival of righteous humanity, Seth as the origin of the pure race of humankind after the murderous Cain, and Noah as the renewer of human history after the flood. Yet in some Sethian texts (e.g., the *Apocalypse of Adam*), Noah is regarded as the Sethite who served the hostile creator by prolonging the history of human obedience to his lustful ways, while Seth becomes the true savior of the righteous among his seed. Just as the Sethians tended to regard the biblical Adam as the earthly copy of his archetype the heavenly Adam, and hence to identify the heavenly Adam with the true image of the supreme God (according to Gen 1:26), so also they posited a celestial counterpart of the earthly Seth on the basis of Gen 5:3, where Adam's son is said to be born "according to his image, to his likeness." Seth was thus the savior of humankind, since he recovered the glory that belonged to Adam and Eve before their "fall" that had been engineered by the seductive and lustful Archon of creation. Seth would preserve this glory within his seed against the repeated attempts of the Archon to steal it, and would appear at the end of time to reinstate humankind to its original glory when the creator god and his followers would be overthrown.

Of all the biblical heroes, why would Sethian Gnostics settle on Seth as the symbol of their identity and lineage, their link to the past, their source of enlightenment and the ground of their hope? Why not Adam or Enoch, or Noah or Moses, all of whom captured the imagination of Jewish authors of the second temple period, and—unlike Seth—received extensive treatment in post-biblical didactic and revelatory literature? After all, Adam was the original parent of humankind, formed in the image of God. Enoch, placed in Eden (from which all humankind since

Adam and Eve were expelled, and which escaped the flood in order that he might testify against human wickedness), was reputed to be the first to learn writing, knowledge, and wisdom, and to record and systematize astronomy (*Jubilees* 4,16-25). The righteous Noah obediently preserved a remnant of the human stock from the same world catastrophe. Moses was the quintessential prophet, who led Israel from ancient servitude and mediated to her the wisdom of God's greatest gift, the Torah.

Yet, we find Sethian sources rejecting the Mosaic teaching ("Not as Moses said," the *Apocryphon of John* II 13,19-20; 22,22; 23,3; 26,6), and the name of Enoch is hardly mentioned in them (only in *Melchizedek* IX 12,8). On the other hand, the figure of Adam recurs repeatedly in Gnostic sources as the heavenly prototypical human being (Adamas) in whose image the earthly Adam is produced. While the heavenly Adam functions as a subordinate being in the protological stage of the great Gnostic cosmologies, where he does little else than request a son to be father of the incorruptible race, by contrast, the earthly Adam is the central focus of the Gnostic anthropogony. Yet he is portrayed as a haplessly automated lump of clay in the hands of a half-witted and jealous world creator who makes a mess out of his attempt to construct an earthly copy of the heavenly Adam. The earthly Adam's only distinction is that he responds to certain special saving initiatives from the divine world usually mediated to him by his enlightened wife Eve, in order that he and Eve might bring into the world the true father of the unshakeable race, Seth. Perhaps most significantly, while Seth is the father of a unique segment of righteous humanity, Adam could be viewed as the father of all humanity, but which would unfortunately include not only the righteous, but also the wicked.

One might hypothesize that in Sethian eyes, what distinguished most traditional biblical heroes from Seth was their apparent servitude to the creator God of traditional Judaism, whom many Sethians viewed as the bungling, if not malevolent, source of a defective human condition. Perhaps Sethian thinkers would have viewed figures like Enoch, whom Genesis regarded as building of a city (Gen 4:17) and walking closely with God (Gen 5:21-24; Sirach 44:16), and whom Jewish tradition also associated with the advent of the arts and sciences (e.g. the astronomical treatise of 1 Enoch 72-82), as encouraging the corrupt ease and luxury

of a lazy, indulgent, even wicked and materialistic, human race.¹³ The fact that not Seth, but Enosh, Seth's son, was the first to call upon the name of Yahweh (Gen 4:26), implied that the same might be true also for the rest of Seth's antediluvian progeny; although they did not mix with the immoral race of Cain, their common invocation of the creator God, considered by Gnostics to be a being less than the supreme deity, would be a blemish on their claim to authentic divine sonship. Seth, however, stands as a solitary figure between, and untouched by, the murderous materialism of Cain and the homicidal giants (Gen 6:1-4) who became dominant at the time of the flood.

III. A TRADITION OF BAPTISM

It is clear that some form of baptismal ritual, usually called the Five Seals, was practiced by the Sethians.¹⁴ The surviving evidence points to the Sethian baptismal rite as the context or occasion for many of the principal Sethian themes to coalesce into a distinctive religious movement with an established ritual of communal or individual enlightenment, whether enacted as a contemplative ascent or as a saving gift conferred by a descending redeemer. Despite the numerous references to ritual acts that could indeed be enacted by ordinary human beings, the importance of the rite lay primarily in the spiritual plane, an emphasis that seems characteristic of Christian and probably non-Christian baptizing circles throughout the first century. Indeed, this spiritual emphasis could even entail Sethian polemic against their own and others' baptismal use of ordinary water, as in the *Apocalypse of Adam*.

In particular, the Sethian baptismal water was understood to be of a celestial nature, a Living Water identical with light or enlightenment, and the rite itself became understood as an initiatory or even repeated

13. See the interpretation of Gen 6:1-4 in the *Apocryphon of John* (II 29,16-30,11).

14. The baptismal mythologumena are found in many of the Sethian treatises, especially in the hymnic materials of the *Gospel of the Egyptians* (III 64,10-68,1), *Apocalypse of Adam* (V 76,26-85,31), *Melchizedek* (IX 5,17-6,10; 7,27-9,27; 16,11-18,7), the Pronoia monologue of the *Apocryphon of John* (II 30,11-31,25) and in the aretaiological and baptismal material of the *Trimorphic Protynnoia*. The spiritualized baptismal rite known as the Five Seals is reflected already in the first compositional stage of the *Trimorphic Protynnoia* (XIII 48,15-30) as well as in passages that seem to derive from the second compositional stage.

ritual of cultic ascent involving enlightenment and therefore salvation. The conception of baptism as a ritual act of salvation must have been current as early as the first century CE, to judge from the complex of ideas in Colossians 2:8-15, where circumcision, regarded as a stripping off of the body of flesh, is connected with a baptism conceived as a dying and rising, and Christ's death is interpreted as a disarming of the principalities and powers. Similar motifs appear in the Sethian treatises: a divestiture motif is found in the *Trimorphic Protynnoia* (XIII 48,6-14, stripping off the psychic and somatic garments of ignorance), and a disarming motif is found in the *Gospel of the Egyptians* (III 64,3-9).

In the *Trimorphic Protynnoia*, the baptismal rite of the Five Seals combines both the motifs of enlightenment by revelatory descent and by visionary ascent. A number of passages, mostly redactional in character,¹⁵ suggest that the living water in which one is baptized derives directly from the Voice of Protynnoia/Barbelo herself, flowing forth as radiant light.¹⁶ Having imbued this living water with "Living Fruit," perhaps the primordial seed of Seth itself (cf. the *Gospel of the Egyptians* III 56,4-22), Protynnoia pours it out upon her "Spirit" which originated from the Living Water but is now trapped in the soul below in the form of her fallen earthly "members." In this way, she confers upon candidates for Sethian baptism the status of the primordial or archetypal offspring of Seth who reside above in the third Light Daveithai. The imagery is similar to that found in NT accounts of Jesus' baptism in which he sees the heavens open, receives the Spirit descending as a dove, and hears the revelation of the divine voice. On the other hand, in XIII 48,6-35, the *Trimorphic Protynnoia* portrays this baptismal rite as a celestial ascent in which Protynnoia's members are transformed, purified, and clothed with radiant light. The Five Seals are here interpreted as a five-stage ascent ritual: investiture of the stripped Spirit with light, enthronement, baptism by Micheus, Michar and Mnesinous in the spring of Living Water, glorification with the Fatherhood, and rapture into the light (perhaps the Four Luminaries) by the servants of the Lights Gamaliel and Samblo. The fact that the author refers to the recipients of this

15. XIII 36,5b-7a; 37,1b-3a; 37,35-36; 41,21b-24a; 42,23-24; 45,12b-20; 46,16-19a; 48,top-48,12a; probably 48,35-49,top and 49,26b-34a.

16. Cf. the radiant light with which the Invisible Spirit is surrounded in the *Apocryphon of John* II 4,18-26, as well as the important place given to the Four Luminaries.

baptismal ascent ritual in the first person plural and as “brethren” suggests a (Sethian) community with a well-established tradition of water baptism, spiritually conceived as a mystery of celestial ascent; it brings enlightening Gnosis (XIII 48, 33-34) and total salvation.¹⁷

The Sethian baptismal materials link the earthly descent of the savior (Pronoia/Protennoia, often in various guises such as the Logos, Seth or Christ) with the descent both of the soul into the body and of the baptizand into the water, and they also link the savior’s return to the world of light with both the ascent of the soul from the world into the light and of the baptizand out of the water. This humiliation/exaltation pattern, basic to Pauline thought and to NT Christological hymns such as Phil 2:6-11 is found as far back as the royal enthronement rituals of Israel and generally throughout the ancient Near East.¹⁸

17. See H.-M. SCHENKE, “Gnostic Sethianism,” 602-607, where Schenke distinguishes two Sethian rites or mysteries, baptism, and a higher one, cultic ascension. He calls attention to the interpretation of baptism as the stripping off of the flesh found already in Col 2:11-15, suggesting that earthly and celestial Sethian baptism are likewise cultically identical. Although I would agree that the baptismal rite was originally foreign to the Sethians and adopted by them in the course of their contact with other, possibly Christian, baptismal movements such as the group behind the Barbeloite theogonies, surely the baptismal rite was the cultic setting from which the apparently non-baptismal visionary ascension in texts such as *Allogenes* arose. In *Allogenes* and *Stèles Seth* this ascension was developed apart from, or has become detached from, the older baptismal mystery, but in *Trim. Prot.* and *Zost.* it is still associated with the baptismal rite, or at least interpreted in terms of it. Schenke’s observations lead him to suppose that the ultimate origin of gnostic Sethianism was in the baptist circles of Palestine, a supposition with which I entirely agree.

18. The motif of exaltation and enlightenment through some kind of water rite is at least as old as the ancient Mesopotamian enthronement rituals, in which the king, stripped of his regalia, symbolically undergoes a struggle with the dark waters of chaos, cries for aid, is raised up and nourished by water and food, absolved and strengthened by a divine oracle, enthroned, invested, and acclaimed as king, acquiring radiance and authority (“I will praise the Lord of Wisdom,” tablets 3 & 4, ANET 434-436; cf. Psalms 18, 30, 69, 80, 89, & 146; 1 Kings 1:38-47). The Sethian rite of baptism called the Five Seals as described in the *Trimorphic Protennoia* consisted at least of enrobing, baptism in the Living Water, enthronement, glorification and enlightenment (transportation into the light; cf. XIII 48, 15-35; 45, 12-20), acts similar to those in 2 Enoch 22 (stripping earthly garments, anointing, enrobing, enlightening) and in the *Testament of Levi* 8,2-10 (enrobing as priest and king, anointing, washing, eating, drinking, further enrobing and crowning). In *Testament of Levi* 18,6-7, at the advent of the eschatological priest, a star arises, emitting the light of knowledge, the Father’s Voice issues from the heavenly temple, and the spirit of understanding rests upon him in the water. Similar baptismal motifs occur

In a recent study of Sethian baptism,¹⁹ J.-M. Sevrin hypothesizes that the original baptismal rite, adopted rather than instituted by the Sethians, was probably performed only once as an initiation. Its goal was fructification and quickening through “Living Water,” rather than purification through lustration, even though it resulted in separation from the profane world. The receipt of “Living water,” identified as life and light, was a metaphor for enlightenment by the receipt of the saving Gnosis that enabled the Sethians’ insight into their celestial origins. Although the Sethian texts portray this rite as almost completely metamorphosed into a visionary and contemplative practice of spiritual ascent, it was traditionally associated with a ritual of water baptism in which there were cultic officiants, and in which the initiate was immersed perhaps five times, each in the name of various Sethian divine figures.

The Sethian texts, especially the *Gospel of the Egyptians*, contain many names for various “baptizers,” “guardians,” and “receivers,” which were probably invoked during the actual baptism. In addition to a ritual invocation (ἐπίκλησις) and formal renunciation (ἀπόταξις, ἀποταγή) of fleshly associations, there may have been additional rituals of investiture and enthronement, perhaps also of anointing, as symbols of their status as the sovereign and autonomous, thus “kingless,” race or generation of Seth.

Sevrin conjectures that such a baptismal rite was not original to Sethianism, since it is only the *Gospel of the Egyptians* that connects Seth firmly with the institution of the rite. The rite was instead originally at home in the movement which developed the mythology surrounding the figure of the Mother Barbelo, who flowed or emanated from the Living water which symbolized the self-reflection of the First member of the Father-Mother-Child triad; in many Sethian treatises it is she her-

in the *Odes of Solomon* (11,7-16: drinking Living Water, stripping away of folly, enrobing with radiance and enlightenment and 24,1-5: the Voice of the dove above the Messiah and the opening of the abysses). The sequence of acts described in the *Trimorphic Protennoia* is also nearly duplicated in the Mandaean *masbuta* as summarized by K. RUDOLPH, *Die Mandäer. II. Der Kult* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, N.F. 57; Göttingen: Vandenhoeck & Ruprecht, 1961), 88-89: entrance into the “jordan,” triple self-immersion, triple immersion by the priest, triple signation with water, triple drink, crowning, invocation of divine names, ritual handshake, and ascent from the “jordan.”

19. J.-M. SEVRIN, *Le dossier baptismal séthien: Études sur la sacramentaire gnostique* (Bibliothèque copte de Nag Hammadi, section « Études » 5; Québec: Presses de l’ Université Laval, 1986).

self or in one of her various modalities who actually confers the rite of the Five Seals. This mythology and the rite which it symbolized was only gradually connected with the Sethite sacred history that centered on the generations of Adamas, Seth, the seven primordial sons of Seth, and their subsequent postdiluvian progeny until the present. The present Sethian system results from designating the Barbeloite figure of the Autogenes Son as the one who established the Four Luminaries to serve as heavenly dwellings for all the seed of Seth, past and present, and from transferring the role of conferring the Five Seals from Barbelo to Seth or Seth in the guise of Christ.

The conclusion to be drawn from these clusters of ideas is that the soteriology involving the saving descent of the divine First Thought (Barbelo), or of her Voice or Word, was combined with the Sethite sacred history centered on the savior Seth in a baptismal environment characterized by speculation on the significance of words spoken and waters involved (cf. *Zostrianos* VIII 15,1-21) during the first half of the second century CE. In this environment, Sethians rubbed shoulders with Christians, coming in the process to identify their savior Seth or Barbelo with Christ or Jesus, even to the point of entering the Christian Christological debates, sometimes in a quite polemical fashion.

Baptism, Visionary Experience, and Priestly Lustrations

The close association of baptism with visionary experience in the Sethian treatises seems to have even more remote antecedents that lie, at least in part, within ancient and later Jewish priestly protocol.²⁰ On entering the Jerusalem temple, ritual purity was required of both priests and laity, and various forms of lustration or self-immersion were practiced by the priests prior to service in the temple so long as it was in existence. But during the periods of the temple's demise, from 586 BCE to its rebuilding in 515 BCE, and after its final destruction in 70 CE, as well as throughout the period of the widespread Hasidic rejection of the temple and its administration during the Hasmonean regime, visionaries and apocalyptic seers in the wake of Ezekiel developed the notion of a

20. This notion is worked out in more detail in my study of Sethian Baptism, "To See The Light: A Gnostic Appropriation Of Jewish Priestly Practice and Sapiential and Apocalyptic Visionary Lore," in *Mediators of the Divine: Horizons of Prophecy and Divination in Mediterranean Antiquity*, ed. R. M. Berchman (Florida Studies in the History of Judaism 163; Atlanta, GA: Scholars Press, 1998), 63-113.

superior, supramundane temple. It was here that God had caused his glory to reside in preference to a corrupt or damaged earthly temple, and which could be approached only by an act of vision. By such acts of vision, transcendent and eschatological realities and events could be made a present reality. Yet if ritual cleansing and immersion was required for service at the Jerusalem temple when it existed, how much the more would such cleansing be required for service in the heavenly, eschatological temple that replaced the earthly temple during the periods of its destruction or corruption. If service in the earthly temple was not a live option, then one presumably could develop alternative means for participating in the liturgy of the heavenly temple. Thus one would expect lustral practices to have continued to be the appropriate means of purifying oneself for attendance in the supramundane temple as well, except that in this case, they became a prelude to acts of vision, perhaps even the means through which visionary ascent was achieved, as well as a component of the vision itself.

Although the links are largely circumstantial in nature, it is tempting to seek the ultimate antecedents of the transcendental baptism of the Sethian Gnostics in the visionary experience of certain Jewish priestly groups that had become marginalized by the socio-political instability and factionalism that typified the final two centuries of the second temple period. Perhaps it is not going too far to suggest that ritual immersion in water was viewed as one means to strip away the perceived corruption of the world from the mind of one who would handle these sacred matters and have heavenly secrets revealed to him. Such wisdom was available only to the pure, whether it be revealed from above to below through meditation on the Torah, or whether it be sought by a visionary ascent of the soul to the heavenly temple and the divine throne. Either way involves an act of vision. To be washed in purifying water would be tantamount to being bathed in the divine spirit and wisdom, to being immersed in the intense light surrounding the divine throne. In God's house, next to the divine throne in the shadow of the cherubim wings, one drinks from the divine river, the fountain of life, by whose light the visionary sees light (Ps 36:7-9).

Ordinarily, it was the priests who presided over the temple, the place where one would most expect to receive a vision of God, as did Isaiah in his inaugural call (Is 6:1-13), the place where wisdom had settled in her quest for a home, and ministered just as the priests (Sirach 24:8-12).

Those who would seek the face of God and behold his beauty serving in his house all the days of their lives must have clean hands and a pure heart (Pss 24; 27). Among those seeking such a vision, it would be priests above all who would have had a strong interest in lustration and in the degree of purity possessed by and enabled by various waters. The priesthood and their Levitical assistants who chanted hymns and gave instruction seem to be ideal candidates for the authorship of much of the speculative wisdom found in apocalyptic and other literature concerning various calendrical schemes, the structure of the upper world with its heavenly temple, and the creation of the universe (e.g., the Priestly account of the creation in Genesis 1). Immersion in study and speculation concerning such matters amounted to immersion in the divine wisdom, just as much as immersion in the study of the Torah.

Many of these instances of association between water and the visionary experience of prophets and seers—such as Ezekiel, Daniel, and the heroes of 1 Enoch and the Testament of Levi, as well as of the Qumran covenanters—are connected in one way or another with the Israelite priesthood, particularly in post-exilic situations where the normal discharge of this function was prevented by either the demise of or a perceived corruption of the earthly temple. In Ez 1:1-28, Ezekiel is sitting with the exiles by the river Chebar, the heavens open, and he sees visions of God coming out of the North. In Daniel 10:4-9, Daniel is standing by the great river in Babylon and receives a vision of a celestial being, perhaps Gabriel, who is clothed in the same kind of linen garment as is the high priest on the day of atonement (Lev 16:4; cf. also the angels in Ezekiel's visions, Ez 9:3-11; 10:2). In 1 Enoch 13,7-9, Enoch sits beside the river Dan reading out the Watchers' petition for divine forgiveness, falls asleep, and receives a dream-vision of the divine, whereupon he ascends to heaven. The heaven through which he ascends to the divine throne is clearly a temple with vestibule, sanctuary and holy of holies, through which he passes as though he were an authorized high priest (cf. *Jubilees* 4:45); the angels for whom he intercedes seem to symbolize the Jerusalem priests as having polluted the temple through their sins. This way of criticizing the earthly temple and priesthood by comparison with the heavenly goes back to Ezekiel's vision of the departure and return of the divine glory in chs. 40-48. In 1 Enoch 24-26 there is a constellation of images including such things as: the tree of life planted in the holy place, the divine throne, and the temple and the

holy mountain from which the streams of life are to flow. In fact almost all the early Jewish ascent apocalypses²¹ understand the celestial realm as a temple; the visionary achieves his place among the angels through investiture with a special garment and joining the angelic praise of the deity, just as priests and Levites respectively act in the earthly temple. In 2 Enoch 22, the archangel Michael strips Enoch of his earthly garments, anoints him with oil and invests him with glorious garments in the manner of a priest, and he becomes a glorious being. The connection between water and visionary experience is also evident in a Jewish midrash on the "Vision of Ezekiel":²²

Ezekiel stood beside the river Chebar gazing into the water and the seven heavens opened to him so that he saw the Glory of the Holy One, blessed be He, the living creatures (*hayyot*), the ministering angels, the angelic hosts, the seraphim, those of sparkling wings, all attached to the *merkavah*. They passed by in heaven while Ezekiel saw them (reflected) in the water. Hence the verse says: "by the river Chebar."

In the case of the priesthood, it seems possible to hypothesize a connection between the experience of vision and water, whether that water be a

21. Similitudes of Enoch, 2 Enoch, Apocalypse of Abraham, Ascension of Isaiah, Apocalypse of Zephaniah, 3 Baruch, the Testament of Levi, and the Temple Scroll (11Q1T 29).

22. Quoted from L. JACOBS, *Jewish Mystical Testimonies* (New York: Schocken Books, 1977) 29; cf. *Baithê Midrashoth*, 2 vols., ed. S. A. Wertheimer (Jerusalem: Magnes Press, 2nd ed., 1954), 2.129. M. E. STONE (*Scriptures, Sects and Visions: A Profile of Judaism from Ezra to the Jewish Revolts* [Philadelphia: Fortress Press, 1980], 85) wonders whether the connection between heavenly visions and bodies of water may be related to certain Graeco-Roman magico-meditative techniques involving contemplation of a body of water until visions were seen in it. Such examples of hydromancy go as far back as the ancient Sumerian list of antediluvian kings: the seventh, Enmeduranki, was honored by Shamash and Adad with the mystery of Anu, Enlil and Ea, namely, how to observe oil on water. One is reminded of catoptromantic or lecanomantic techniques in which watery surfaces and mirrors were used to attract and cause souls (usually of the dead) to appear. For instances, see Varro, *apud* Augustine, *De civ.* VII.35; Strabo, *Geographica* 16.2.39; Pausanias, *Graeciae descriptio* 7.21.12; Pliny, *Nat. Hist.* 37.192; Apuleius, *Apologia* 42-43; Iamblichus, *De mysteriis* II.10; III.11; Porphyry, *De antro, passim*; Damascius *apud* Photius, *Vita Isidori* cod. 242 191.1-4; 203.1-31; *PGM* IV 165; 225. In the *Poimandres*, the myth of Narcissus is used to articulate the process whereby a non-material entity is instantiated in the phenomenal world: the archetypal man is attracted to and unites with his reflection in the reflective surface of Nature. To be compared is the projection of the image of the archetypal man onto the primordial waters in the *Hypostasis of the Archons* or the *Sophia of Jesus Christ*.

feature of the heavenly temple or the ordinary water associated with purificatory lustrations. Such a connection would have been known to the authors of the wisdom books as well, especially if their places of instruction or the scriptoria within which they produced their books were part of the temple complex, and they were themselves priests or traced their ancestry through priestly or Levitical families.

One therefore is lead to imagine the closest relationship between the search for the divine wisdom portrayed in the Jewish wisdom books and the priestly experience of seeking and serving in the place of the divine presence, whether that be found in the mundane or the heavenly temple. The pursuit of the divine presence and wisdom on the part of sage and priest alike seems to have involved acts of transcendental vision. This form of spiritual quest seems common not only to priest and sage, but also to the apocalyptic seer as well as the gnostic visionary. Although the relationship of the authors of the wisdom books to the temple cult is not clearly delineated, at least some of them were likely priests or Levites who objected to perceived improprieties in the temple cult in Jerusalem during the second century BCE and the first centuries BCE and CE.²³ One thinks of certain priestly groups—such as those who took refuge in the Dead Sea community at Qumran—that were either excluded from the temple establishment or rejected what they perceived to be its pollution at the hands of those who owed their priesthood to the patronage of pagan Romans, or, after the destruction of the temple in 70 CE, were left with no earthly temple at all. In the socio-political instability and factionalism marking the end of the second temple period, both wisdom and the priests whose sense of cultic legitimacy as those instructed in the true wisdom were felt to be displaced from social real-

23. From ancient times there must have been scribal schools associated with the temple for the instruction of the Levites and priests who in turn instructed the people in the law on the great feast days. Josephus mentions "scribes of the temple" in reference to an edict of Antiochus III (*Ant.* 1.12.142). II Chron 34:13 appears to depict the scribal office as a prerogative of the Levites, as also Sirach 45:17 seems to characterize the descendants of Aaron. By the time of Ben Sira (ca. 180 BCE; cf. Sirach 51:23,29) one sees references to the "Jewish house of learning" and the seat (*yeshiva*) of the teacher which were no longer directly associated with the temple. Many Essenes still held that teaching was a prerogative of the priests, especially the Zadokites (Josephus, *Bell. Jud.* 3.352; *Josephi vita* 8-9; cf. *T. Levi* 13,2-6), yet at Qumran it is clear that the receipt of wisdom is no longer specifically linked to the temple; it comes to those "who are far from its gates, who are driven from its entrances" (11QPs^a 154).

ity. Thus marginalized, such figures were idealized as the personified divine wisdom and ideal high priestly figures such as Levi and Melchizedek who, though absent from the actual temple cult, were nevertheless available to those who could envision the heavenly realm.

It is quite possible that a connection between lustration and visionary experience arose in the realm of the apocalyptic thought that developed throughout the first five centuries BCE and continued in the early Christian and associated movements such as that of John the Baptist and his followers, as well as the Sethian Gnostics. It is strikingly evident in the case of the traditions concerning the inaugural baptism of Jesus by John, as well as in the Sethian texts themselves. One may note that according to synoptic tradition, the seer-prophet John the Baptist, at whose hands Jesus was baptized—thereby receiving a vision of the open heavens and hearing the divine voice pronouncing him Son of God—was from a priestly family through his father Zechariah. It seems likely that certain priestly visionary practices were known to the authors of apocalyptic and sapiential literature insofar as they shared in what seems to have been a general affiliation between scribe and Levitical priest, or even to the extent that ordinary laity were expected to wash before entering the temple or handling the Torah. It is in this sacerdotal-sapiential-apocalyptic speculative environment that the Sethian visionary and baptismal traditions are likely to have arisen.

IV. THE CHRISTIAN CONTRIBUTION

Throughout the second century, Sethianism was gradually Christianized, leading to an equation between Christ and various figures such as the Autogenes Son of Barbelo or as the final salvific manifestation of Barbelo or perhaps even as Seth. This process could move in two directions: in a positive direction by adding explanatory Christological glosses as in the *Gospel of the Egyptians*, by casting Sethian materials into the framework of a revelation dialogue between Christ the revealer and a revered disciple as in the *Apocryphon of John*, or even by the mere appendage of Sethian doxological formulae to otherwise purely Christian homiletic material, as in *Melchizedek*; or in a more negative, polemical direction, as in the *Trimorphic Protynnoia*, where there occur radical challenges to ordinary Christian views about the nature and work of Christ. So also the reverse movement might have occurred, in which

Sethian materials were built into originally non-Sethian Christian materials, as could be the case with *Melchizedek* (NHC IX,1).

The natural affinity between Sethians and Christians would have been their common proclamation of the historical appearance of a pre-existent revealer or redeemer believed to be the true image of God, respectively Seth or Jesus, and their common tendency to develop a highly selective interpretation of Jewish scripture. The historicization of the final descent of the Mother in the form of a quasi-human figure bearing a saving baptism suggests Christian influence as well. The identification of Christ with the Sethian figure of the Son, either Adamas or Autogenes as the Son of the God "Man" or his son Seth, would have been a natural one, and the resulting Son figure would have been associated with a revelatory descent and possibly the conferral of a saving baptism. Not only are such identifications present in the *Apocryphon of John*, the *Trimorphic Protynnoia*, the *Gospel of the Egyptians*, and perhaps the *Apocalypse of Adam*, but they are made explicit by Epiphanius, fourth century bishop of Salamis:

These Sethians proudly trace their ancestry to Seth the son of Adam, magnify him, and attribute to him whatever is virtuous—the signs of virtue and righteousness and anything else of the kind. What is more, they even call him Christ and maintain that he is Jesus. (*Panarion* 39.1.3, trans. Williams)

Moreover, Sethian baptismal mythologumena suggest that the baptismal rite must have been developed in some kind of rapprochement with Christianity; the *Gospel of the Egyptians* (III 66,8-68,1) and *Melchizedek* (IX 5,23-6,10; 16,11-18,7) contain liturgical prayers in the name of Jesus. Its developers must have sustained their initial encounter with Christianity as fellow practitioners of baptism, indeed a baptism interpreted in much the same symbolic and spiritual direction. For example, the Sethian name for the Living Water, itself a conception found also in Johannine Christianity (Jn 4:7-15), is Yesseus Mazareus Yessedekus, which seems very much like a version of the name of Jesus into which Christians were baptized, perhaps in a threefold way. Yet to adopt this name did not necessarily mean understanding oneself principally as a Christian, as the rather cryptic and concealed form of this name suggests.²⁴

Such identifications of the Sethian savior with Christ would be bound to lead to further Sethian elaborations of Christ's exact role in their soteriological scheme that might be quite out of accord with more mainstream notions of Christ's salvific role. The introduction of Christological motifs for apparently polemical purposes in the third subtractate of the *Trimorphic Protynnoia*, suggests that the triple-descent motif may have been developed in connection with an attempt to distinguish Sethianism from Christianity, which stressed the once-for-all nature of Christ's redeeming activity. Early Christian literature exhibits several elementary tripartitionings of history, e.g., Luke's division of history according to the mode of the Spirit's activity in Israel, in Jesus, and in the Church. But for most Christian theologians, the period of Israel was not so much salvific *per se* as it was one of preparation for the advent of salvation in Christ (cf. e.g., 1 Pet 3:18-22), while for the Sethians, salvation had been in principle already achieved in primordial times, with the raising of Seth and his seed into the Aeon. Thus the third descent of the redeemer re-presents for contemporary earthly Sethians the salvation that had been accomplished for their ancestors through the two prior primordial descents, and to grant them a means of appropriating this salvation in the present through the baptismal ascent ritual.

The Sethian conception of a final descent of a redeemer identified as the pre-existent Logos who brings salvation as revealed gnosis rather than transactional redemption through his death on the cross was shared also by Johannine Christian circles. Not long afterwards, Valentinus (140-160 CE) too developed the notion of a pneumatic Christ coming to waken the sleeping spirit in humankind, a notion which lies at the core of his theology. While Valentinus and his successors made Christ the focus of their system and thus were allied principally with Christianity, the Sethians seemed to find their sense of uniqueness in opposition to the Church on the grounds just mentioned. Since these various groups were not isolated from one another but freely made use of texts and ideas borrowed from other groups, the adoption of Christ into their system was only natural, but did not fundamentally change its basically non-Christian nature and inner cohesion.

24. Indeed it was adopted by the redactor of the apparently non-Christian the *Apocalypse of Adam*.

V. THE PLATONIC CONTRIBUTION

We have seen that during the second and third centuries, Neopythagorean and Platonic metaphysics made a strong impact on Sethianism, serving to articulate the structure of their world of transcendent beings and explain how the plenitude of the divine world might emerge from a sole, unaided high deity by emanation or radiation, mental self-reflection, and self-generation. Neopythagorean arithmology helped to flesh out the various triadic, tetradiic, pentadic, and ogdoadic groupings of the resultant transcendental beings. There is also the unmistakable impact of Platonic cosmology upon the Sethian myth of the primordial creation and anthropogony, especially from Plato's *Timaeus*, whose protological authority stood alongside, and perhaps even above, that of the book of Genesis.

Besides metaphysics, Platonism also offered an established technique—adumbrated in Plato's *Symposium* (210A-212A)—of a self-performable contemplative mystical ascent toward and beyond the realm of pure being. Interest in this technique shows itself in such figures as Philo, Numenius, the author(s) of the *Chaldaean Oracles*, and Plotinus. This technique not only supplemented earlier notions of ecstatic visionary ascent associated with the spiritualized Sethian baptismal ritual as in the *Trimorphic Protynnoia*, the *Gospel of the Egyptians*, *Zostrianos* and perhaps in *Marsanes*, but also was apparently developed independently of such a baptismal context, as in *Allogenes* and the *Three Steles of Seth*. By this means, an older pattern of enlightenment through a revelation or baptism conferred by a descending redeemer figure came to be supplemented and eventually replaced by a self-performable act of enlightenment through contemplative or visionary ascent, whether for individuals (*Allogenes*, *Marsanes*) or for a community (*Steles Seth*).

Another contribution of Platonism to Sethianism may lie in the area of biblical hermeneutics. The late Ioan Culianu suggested that "Gnostic exegesis of Genesis admits a definition strikingly similar to Philonic exegesis: It is an interpretation of a Jewish text according to a set of rules derived from Platonism."²⁵ As noted in Chapter I, the Gnostics identified the biblical creator God with the demiurge of Plato's *Timaeus*, who cannot really be the supreme deity, since he consults a divine para-

digm beyond him as the model for his creation; there must be a higher God presiding over the ideal realm who is superior to the creator God of Genesis. In addition, the biblical stress on the sole godhead of the creator, who continually asserts his sole supremacy but is known not to be supreme would raise serious questions about such a god; indeed, such a creator who jealously subjects his creatures and quashes their attempts to attain knowledge of the divine realm is quite the opposite of the ungrudging demiurge of Plato's *Timaeus* and a manifestly faulty being. Since the supreme deity could hardly be imagined to be directly responsible for introducing such a lowly figure into divine realm, the Gnostics posit an intermediate link between the supreme God and the lower creator: a feminine principle of multiplicity who may exist in several manifestations ranging from the supreme Mother, God's consort or First Thought, to the actual mother of the demiurge. As an ambiguous or liminal figure, she both gives rise to the creator of a world which was not intended to be as it is and, at the same time, is the source of the divine substance that the creator unknowingly incorporates into it.

Once a supreme God beyond the creator is posited, it is once again Platonism that is called upon to characterize that deity and the means by which it gives rise to the divine world true essences or forms, and perhaps also to the matter upon which the lower demigurical creator operates in the formation of this world. According to the *Apocryphon of John*, *Zostrianos*, *Allogenes*, and *Marsanes*, the higher maternal principle of intelligible multiplicity emanates from the supreme deity by a process of direct self-reflection, while her lower counterpart, responsible for the multiplicity of the sensible world is subsequently generated at a lower level.

Again, the further structuring of the transcendent world is based on a creative reading of the text of Genesis. In the Gnostic view, as in that of a Hellenistic Jew like Philo of Alexandria, the protology of Genesis occurs on two planes, the heavenly (the creation according to Gen 1:1-2:3) and earthly (the creation according to Gen 2:4 ff.). The first creation story tells of the creation of an intelligible world whose contents form the prototypes for the creation of its perceptible and problematic counterpart in the second account.

Just as the Jewish creator God is subordinated to an even higher supreme deity, so also the demiurge of the *Timaeus* is interpreted in terms of his lower subordinates, the "younger gods": to them the demiurge

25. I. P. CULIANU, *The Tree of Gnosis: Gnostic Mythology from Early Christianity to Modern Nihilism* (trans. H. S. Weiser; San Francisco: Harper, 1990), 123-125.

assigns the task of combining the rational soul substance created by him with the lower “spirited” and “appetitive” parts of the soul, and of incarnating this mixture into the mortal bodies of humans. In this way, the figure in each tradition responsible for the creation of humans is demoted from its place in the original narrative as a way of explaining the origin of a human condition perceived as defective.

Finally, the Platonic tradition may come into play again as a likely source for the designation of the Sethian heavenly trinity of Father, Mother and Child. *Timaeus* 48E-52D asserts that the metaphysical nature of phenomenal being is that of an image of the Forms, emerging and existing within the volume of its “mother,” the “all-receiving nature” of “space,” called the Receptacle and Nurse of becoming. In *Timaeus* 50D, Plato introduces a family triad of Form as father, Receptacle as mother, and the images constituting the phenomenal world as offspring or child (ἔκγονος). Like the Platonic triad, the Barbeloite triad of Father, Mother and Child consists of a high deity who remains generally aloof from all that is below, while the mother and son figures are those that are salvifically active in the phenomenal world and share the closest connection with each other. The functions of the maternal member of the Sethian triad, Barbelo, are similar to that of Plato’s Mother and Nurse of becoming: she embraces “the All” as its “Womb” (the *Apocryphon of John* BG 54,1-19; II 5,5), she serves as an “eternal space,” a “primal ingenerateness,” and receives the divine “spark” that gives rise to her self-generated Son. So too the other “Mother” figure, Sophia, takes on characteristics of the Platonic Receptacle when it is said that she became “agitated” when Yaldabaoth extracted some of her power from her, moving to and fro, not “above the waters” (Gen 1:2), but in the darkness of ignorance. Such a division of the Mother figure into two levels has its analogy in the bipartitioning of the cosmic soul or logos into a higher, stable and intelligible level and a lower level in motion that occurs in certain Middle Platonic thinkers such as Plutarch and Numenius.

Plato’s *Timaeus* used the family triad to provide a strongly pro-cosmic metaphysics of becoming. The Gnostics, to whatever extent they may have been indebted to the Platonic tradition, may have perceived the Platonic glorification of the Nurse and Mother of Becoming, but turned it against its own intended meaning by treating the parthenogenesis of the cosmos as the foolish and envious act of Sophia, a lower mother

figure. Indeed the mothering metaphor is an ambivalent one in both later Platonism and in Gnosticism. The appearance of any further order of being beyond the spiritual or noetic level could go in two ways: positively, as a necessary and proper display of the power of the priors as in Plotinus’ procosmic theories, or negatively, as an attempt to get away from or get more than the fullness of being there, as in the more anti-cosmic Gnostic myths.

CHAPTER SEVEN

THE HISTORY OF THE SETHIAN MOVEMENT

In the succeeding chapters, we will investigate more precisely the mutual interaction between Sethianism and the Neopythagoreanism and Platonism contemporary with it. But first, having constructed a hypothetical sequence of Sethian literary activity over a period of some two hundred years, and having delineated the major traditional ingredients of Sethian theology, we will attempt to develop a general history of the Sethian movement. Such an attempt seems justified on the grounds of the overall consistency of mythemes in the treatises that have been surveyed and the strong evidence for a community ritual of baptism.

First, the occurrence of patterns of shared mythic themes, episodes, figures with proper names, and a persistent fund of technical terminology in these treatises is undeniable. There are striking differences among these, to be sure; the name and/or figure of "Seth" appears in most, though not all, of them, although he does not always play the same mythic role therein. One text, the *Hypostasis of the Archons*, merely names him as son of Adam and father of the spiritual race, while another, the *Gospel of the Egyptians*, portrays him as a heavenly savior who descends into the world in various manifestations to rescue his race.

Second, the majority of these texts contain allusions to ritual practices—especially baptism and its associated rites such as unction, investiture, and naming—that are clearly capable of physical implementation. While some of these allusions could be understood as referring to an otherworldly mystical experience rather than a literal water ritual (as, e.g., in *Zostrianos*), others are surely most naturally understood as references to a physical ritual (e.g., the *Gospel of the Egyptians*). But ritual baptism as a means for incorporation into a new, "elect," social status most naturally implies some kind of social organization and communal identity. In theory it might be possible to imagine private meditation on and strange-sounding mystical references to general Christian baptism, but the allusions to the Five Seals are frequent enough to justify the thesis that there was a special sectarian ritual whose purpose and general procedure was recognizable without further explication by the earliest readers of these texts.

As Michael Williams has pointed out in reference to my previous efforts to delineate a Sethian history, the significant diversity among the Sethian texts as a whole most likely reveals that we do not have the writings of what should be imagined as a single sect or social group, but rather indices to a series of related religious innovations, some of which eventuated in the formation of Sethian communities, but none with the size or perdurance to become "successful" new religious movements.¹ Already in the previous chapters, analysis of the redaction of individual treatises and of the interdependencies among them leads to a resulting relative chronology of the Sethian treatises that implies a definite evolution in Sethianism as it moves sociologically from an identity initially distinct from Christianity, to rapprochement with Christianity, to alienation from Christianity, to association with Platonic circles, to eventual alienation even from these. In a period of two hundred years, what began as a group with a message of redemption through a distinct communal identity and ritual ends up—through a series of setbacks and diversions—in individualistic mysticism with no ritual beyond a technique of personal contemplation. One might almost think of Sethianism as a religion in search of a home. As Williams puts it:

What Turner has in effect described is a sequence of fascinating, but "failed," innovations.... In his reconstruction, we hardly come out with the same sect with which we began, but this is what we would expect given the relatively short life cycle of most religious innovations. Thinking of these "Sethian" sources in this way also avoids the well-known problem of defining the limits of "Sethianism." But if we view these sources as products from a series of related innovations, there is no particular need to agonize over precisely when the "boundaries" of "Sethianism" have been transcended. We need not abandon the hypothesis that some of these texts—such as, possibly, *Ap. John*—represent attempts to establish a definitive myth for a defined sectarian community. But no single attempt achieved true success. We have to imagine innovators developing new myths that sometimes, but not always, led to new religious communities, the latter lasting for various periods of time, but none really gaining enough converts to amount to a "successful" new religion. The instability

1. M. A. WILLIAMS, *Rethinking Gnosticism: An Argument for Dismantling a Dubious Category* (Princeton, NJ: Princeton University Press, 1996), 91–93, in reference to J. D. TURNER, "The Gnostic Threefold Path to Enlightenment: The Ascent of Mind and the Descent of Wisdom," *Novum Testamentum* 22 (1980), 324–351 and "Sethian Gnosticism: A Literary History," in *Nag Hammadi, Gnosticism and Early Christianity*, ed. C. W. Hedrick and R. Hodgson (Peabody, MA: Hendrickson Publishers, 1986), 55–86.

to amount to a "successful" new religion. The instability of such groups led to further innovations, incorporating elements from previous mythology but also newly created material. As Turner speculates, the texts in this so-called Sethian group alone may represent remnants from a history of over two hundred years of such innovation. (Williams, *Rethinking Gnosticism*, 92–93)

Bearing in mind the character of the history of Gnostic Sethianism as a series of innovative experiments in the explanation, elaboration, and refocusing of traditional myths and rituals, we proceed to develop such a history. With this in hand, it will then be possible to delineate its relation to Platonism more precisely.

I. HYPOTHETICAL HISTORY OF GNOSTIC SETHIANISM: SIX PHASES

While most British and French scholarship on Sethianism tends to characterize Sethianism as a form of Christian heterodox speculation, most German and American scholarship on Sethianism has characterized its origins, essence and fabric as a distinctly inner-Jewish, albeit syncretistic and heterodox, phenomenon. In addition, an increasing number of scholars have been led to recognize Sethianism's considerable debt to Middle Platonic philosophy, overwhelmingly apparent in the Platonizing Sethian treatises, but readily apparent also in the earlier treatises of the descent pattern. While the evidence of Sethianism's Jewish origins should be apparent from the preceding chapters, much about the social form and identity of this original Sethianism remains completely obscure. Whatever Gnostic Sethianism may have originally been, it is clear that it underwent major influence from traditions that were originally independent of it in both outlook and organization, namely Christianity and Platonism. Since the history of these movements is comparatively better known than that of Sethianism, the evidence of the mutual interaction between these and Sethian traditions can serve to develop a general outline of the history of the Sethian movement.

It seems that the Sethian interaction with Christianity and Platonism can be outlined in six phases:²

1. The Sethians likely originated as a second century CE fusion of two distinct groups: (A) one group (the "Barbeloites" of Irenaeus, *Adv.*

2. For the following, see my "Sethian Gnosticism: A Literary History," 55–86.

Haer. I.29) of perhaps Jewish priestly lineage, was occupied with meditative and illustrational practices associated with service in the heavenly temple, and conceived baptismal immersion (the Five Seals) in ordinary water (or its celestial counterpart) as enabling an act of transcendental vision affording a revelation of divine wisdom conferred by Barbelo, the First Thought of the high deity. She was regarded as the second member of a primal divine triad of Father, Mother and Child, from which she had recently descended to confer the baptismal rite of the Five Seals. The structure of this triad and its relation to the earthly realm were articulated according to the Middle Platonic metaphysics of the sort found in Philo and the later Hellenistic wisdom literature. (B) The second group ("Sethites") consisted of certain morally earnest biblical exegetes who styled themselves as the worthy "seed of Seth" who based their sense of a unique role and social status upon certain ancient records containing the sacred history of their primordial enlightenment recently brought to light in the form of certain revelations granted to their ancient ancestor Seth. It would have been the first group (A) that produced the Pronoia monologue of the *Apocryphon of John* and the similar first-person aretalogies now found in the *Trimorphic Protennoia*, and the second (B) that crafted the anthropogonies common to the *Apocryphon of John*, the *Hypostasis of the Archons*, the *Apocalypse of Adam*, and Irenaeus' (*Adv. Haer. I.30*) "Ophites."

2. By mid-second century, amalgamation with certain Christian baptizing groups caused the baptizing "Barbeloites" to construe the pre-existent Christ as the self-generated (Autogenes) Son of Barbelo anointed with the Invisible Spirit's "Christhood" (*χρηστία*), the same anointing received by the Barbeloites in their baptismal rite by which they are assimilated to the archetypal Son of Man. On the other hand, the earthly Jesus who received Christhood at his own baptism became regarded as the earthly guise in which Barbelo had recently appeared as the divine Logos to confer the saving baptism. It would have been this group that completed the theogony and soteriology common to the *Apocryphon of John* and the narrative sec-

tions of the *Trimorphic Protennoia* and possibly articulated the myth of the triple descent of the Illuminator in the *Apocalypse of Adam*.³

3. In the later second century, these Christianized "Barbeloites" amalgamated with the "Sethites" to form gnostic Sethianism. This led to an additional identification between Christ and Seth as alternative bearers of the true image of God who had recently appeared in the world as the Logos to rescue Jesus from the cross. It was these gnostic Sethians who completed the *Trimorphic Protennoia* and the *Apocryphon of John*, the *Apocalypse of Adam*, *Melchizedek*, the *Hypostasis of the Archons* into their present form, and composed the *Gospel of the Egyptians* and perhaps *Norea*.
4. Toward the end of the second century, Sethianism gradually became estranged from a Christianity increasingly on the road to a polemical orthodoxy which rejected the rather docetic Sethian interpretation of Christ. It would have been at this point that certain polemical passages were added to the *Trimorphic Protennoia* and perhaps to the *Apocalypse of Adam*.
5. By the third century Sethianism was universally rejected by the heresiologists of the apostolic Church, but in the meantime became

3. Since the connection between Christ and the divine Wisdom seems better attested and perhaps earlier than that between Seth and the divine Wisdom, I hypothesize that such Christian influence impinged on a proto-Gnostic Sethian movement, the "Sethites," through the medium of a previously Christianized Barbeloite baptismal sect. The point of contact between the two movements lay in the parallel between Seth and Jesus as recent manifestations of a pre-existent divine being who represents the true image of God. It is, of course, quite possible that the direction of influence might have been the reverse, i.e. that an identification of Seth as a manifestation of the divine wisdom might have been a prior and catalytic cause of the similar Christian identification of Christ. Yet such a prior identification for Seth leaves no trace in the earliest Christian literature, whereas the independent identification of Christ with wisdom has left many traces in the earliest Sethian literature. I am aware, of course, that such an argument may merely reflect the absence of Sethian documents demonstrably coeval with the earliest Christian ones and could be interpreted as a naive western cultural myopia biased toward Christian priority. Yet it is easier to see how a wandering sage like Jesus might invite an identification with divine wisdom than it is to see that identification as originally and independently applied to Seth. The coalescence of Christianized Barbeloite mythology with the largely apocalyptic traditions about Seth availed the resulting brand of Sethianism of a powerful set of institutional and mythological symbols for demonstrating the reality of Seth's expected manifestation in contemporary times, and thus a confirmation of their own sacred history.

strongly attracted to the individualistic contemplative practices of second and third century Platonists, a shift that entailed a gradual loss of interest in their primal origins and sacred history and a corresponding attenuation of their awareness of group or communal identity. This phase would have marked the production of the *Three Stoichies of Seth*, *Zostrianos*, and *Allogenes* in the early third century.

6. In the late third century, Sethianism also became estranged from orthodox Platonism under the impetus of attacks and refutations from the circle of Plotinus and other Platonists that were just as effective as those of the Christian heresiologists. This phase would have marked the production of *Marsanes* and the untitled text of the Bruce Codex. Thereafter, in the early to mid-fourth century, Sethianism became increasingly fragmented into various derivative and other sectarian gnostic groups such as the Archontics, Audians, Borborites, Phibionites and others, some of which survived into the Middle Ages.⁴

This sequence of stages is similar to the one that seems to emerge from the heresiological witnesses to the Simonian Gnosticism that is supposed to have emanated from Simon Magus. Originating as a local first century cult with Jewish origins, centered on the figure of a Samaritan holy man, syncretistic in tendency but lacking typical Gnostic features, the second century Simonianism described by Justin and Irenaeus seems to have become a typical Gnostic movement with an elaborate myth of origins. Its myth touched on the fate of the soul and the splitting of the original androgyne, whose estranged female component becomes the cosmic Mother who fell into the lower world and was liberated by the supreme pre-existent deity (or the masculine aspect thereof). The transformation of Simon into a Gnostic savior seems due to Christian influence. Subsequently, the encounter between Simonianism and Greek philosophy witnessed in the *Megale Apophasis* preserved by Hippolytus rounds out the metaphysical implications of the myth into a monistic theogony centered on the emanation of the upper and lower cosmos

4. See especially S. GERO, "With Walter Bauer on the Tigris: Encratite Orthodoxy and libertine Heresy in Syro-Mesopotamian Christianity," in *Nag Hammadi, Gnosticism, and Early Christianity*, ed. C. W. Hedrick and R. Hodgson (Peabody, MA: Hendrickson, 1986), 287-307.

from an infinite divine power coupled with a soteriology based on the recognition of the divine self within.

II. JEWISH, CHRISTIAN, AND PLATONIC DEVELOPMENTAL CONTEXTS

This hypothetical six-phase history of Sethian development occurred within three distinct but not necessarily mutually exclusive socio-historical religious contexts: 1) the Hellenistic phase of second temple Judaism as the milieu for the origin of Barbeloite wisdom speculation and of Sethite speculation on the figure of Seth and his progeny through Noah and beyond; 2) first- and early second-century Christianity, especially in its deutero-Pauline and Johannine manifestations, as the milieu in which Seth became interpreted Christologically; and 3) Middle- and early Neo-Platonism as the milieu for the development of the transcendental metaphysics of many of the Sethian treatises, especially the Platonizing Sethian treatises.

A. The Jewish Context

1. The Pre-Sethian Barbeloites

The name "Barbeloite" is inspired by Irenaeus' ascription to certain "Barbeloites" of the theogony and cosmogony he describes in *Adv. Haer.* I.29, recognized by contemporary scholars as being nearly identical with that found in the four versions of the *Apocryphon of John*. The originating milieu of the "Barbeloite" visionary and baptismal tradition seems to have been the Hellenistic Jewish wisdom schools responsible for the personification of the figure of the divine wisdom and the development of the myth concerning her role in the creation of the world and in the subsequent enlightenment of mankind as described in the previous chapter. To judge from the oldest texts which contain Barbeloite speculation on Sophia, that is, Irenaeus *Adv. Haer.* I.29, the Pronoia monologue at the end of the longer versions of the *Apocryphon of John*, and the *Trimorphic Protynoia*, the myth of Sophia's unsuccessful descent in I Enoch 42 and her successful one in Sirach 24 were combined into a total of three descents into the lower world, two unsuccessful, and the third, successful, resulting in the final awakening and salvation of those who received her. This is similar to the pattern of the Johannine pro-

logue which the Fourth Evangelist has apparently substituted for the synoptic story of Jesus' baptism.

In Hellenistic Jewish thought, Sophia was identified with the divine name, with the divine Shekinah and the revelation of the divine will in the form of the Torah. Here, Sophia was conceived as a radiant light, the effulgence of the most high, who provided enlightenment for all who would seek her instruction. She is the fountain or spring (cf. Sirach 24; Philo, *Fuga* 195) from which comes the Word like a river (Philo, *Somn.* 2.242; cf. *Fuga* 97), the Mother of the Word through whom the universe came to be (*Fuga* 109; cf. *Trim. Prot.* and the Johannine prologue). She was the overflowing source of light and life, making her instruction shine forth like the dawn. Her human mouthpieces, the sages, are like a canal of water flowing into a river flowing into a sea (Sirach 24:30-32). She made her throne in a pillar of cloud, and she covered the earth like a mist, and those who thirsted for her could drink of her (Sirach 15:2-3: "She will come to meet him like a mother ... she will feed him with the bread of understanding, and give him the water of wisdom to drink"). According to 4 Ezra 14:45-48, the seventy secret books copied by Ezra contain "the spring of understanding, the fountain of wisdom, and the river of knowledge." Such images could be suggested in Gen 1:2-3 and 2:5, which speak of the Spirit hovering over the face of the Tehom, or a mist covering the earth in the garden of Eden. Her Voice (a *bath qol*) is the revelation of the truth.⁵ To be immersed in the water of wisdom is thus to receive true Gnosis. According to Wisdom 7:26, wisdom "is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness."

Surely this is the background of the imagery in the *Apocryphon of John* (II 4,19-29), according to which the Mother Barbelo first emerges as a faithful reflection of the Invisible Spirit's thought in the luminous living water that surrounds him, the same living water into which one is baptized in the rite of the Five Seals:

5. Examples of these revelations of truth would include: "Man exists and the Son of Man" in the *Apocryphon of John* (II 14,14) or the *Gospel of the Egyptians* (III 59,3), or "This is my beloved Son" in Mark 1:11 (cf. 9:7), where the Voice comes down to water, or the Voices in the *Trimorphic Protennoia* (XIII 40,8-9; 44,29-32) and the *Apocalypse of Adam* (V 84,4). Indeed it is likely that the *Trimorphic Protennoia* derived its scheme of Voice, Speech and Logos from such a complex of notions.

II 4 ¹⁹ For (it is) he (the Invisible Spirit) who contemplates ²⁰ [himself alone in his] Light [that] surrounds ²¹ [him, i.e., the Fount of] living water. And ²² [he provides all the aeons], and in every direction he ²³ perceives [his image, gazing at] it ²⁴ in [the Fount of the Spirit]. It is he who puts his desire in his ²⁵ [luminous water that is] the Fount of ²⁶ [pure luminous] water surrounding him. And ²⁷ [his Thought became] actual and revealed herself (as Barbelo) ²⁸ [and stood at rest and appeared] before him ²⁹ [in the brilliance of] his light.

It seems that the rather consistent aquatic imagery applied to Sophia in the wisdom texts, especially Sirach and Philo, has been applied by "Barbeloite" authors to a baptism in living water which leads to enlightenment.⁶ Both *Trim. Prot.* and the Pronoia hymn of the *Apocryphon of John* portray the divine First Thought as thrice descending to chaos to rescue her fallen members. In the context of Barbeloite baptism, the movements of descending and ascending in the course of the rite would lend themselves to a spiritual interpretation in which the descent into the water could be conceived as a participation in Barbelo's descent into the

6. Not all the aquatic imagery in the Sethian texts is positive, symbolic of illumination and enlightenment. The *Apocalypse of Adam* envisions a pollution of the waters of life, and may indeed understand the waters to which the Illuminator descends in the similes of the thirteen kingdoms to represent materiality. In contrast to the transcendent, luminous living water in which Barbelo first emerges as a faithful reflection of the Invisible Spirit's thought (cf. *Ap. John* II 4,18-28), Sethian treatises also portray dark and chaotic waters at the lowest level of the cosmos which are said to have been produced by a shadow deriving from the downward inclination of Sophia, and out of which the demiurge produces the physical cosmos as merely a pale and inauthentic reflection of the divine aeons (e.g. *Zost.* VIII 9,16-10,18; *Hyp. Arch.* II 87,11-20 and parallels). Such negative valuations of water might arise from a negative estimation of otherwise quite neutral aquatic imagery found in the biblical tradition. Thus Sophia's identification with a kind of mist that covers the earth, as in Sirach 24, might be interpreted negatively, as an obscuring cloud, or perhaps as having something to do with the primeval waters of chaos, or the Tehom, over which the Spirit of God hovered at the creation. In this connection, Sophia might be regarded as a lower being, perhaps even a fallen being. On the other hand, her characterization as a life-giving kind of water would lead to a higher estimation of Sophia as the source of enlightenment, indeed an enlightenment that could be received during baptism. As a pre-existent cosmogonic agent, one would expect Sophia to have contact with both the heights and the depths of the cosmos, to have dwelt in high places, to "have made the circuit of the vault of heaven and have walked in the depths of the abyss, in the waves of the sea, in the whole earth" (Sirach 24:3-6). An excellent example of the kind of ambiguity that might arise from Sophia's contact with such extremes is offered by the *Thunder: Perfect Mind* (NHC VI,2), which may have Sethian affinities.

chaotic materiality of the earth or of the bodily prison (the Pronoia monologue of the *Apocryphon of John* II 30,11-31,25) or of "the psychic and somatic thought" of unenlightened persons, whose souls had made this descent at their incarnation (the *Trimorphic Protynnoia* XIII 48,7-14). Likewise, ascent from the water could be conceived as a participation in Wisdom/Barbelo's return to her heavenly dwelling.

XIII 48 ⁷ I gave to him] from the Water [of Life, which ⁸ strips] him of the Chaos [that is ⁹ in the] uttermost [darkness] that exists [inside] ¹⁰ the entire [abyss], that is, the thought of [the corporeal] ¹¹ and the psychic. All these I ¹² put on. And I stripped him of it ¹³ and I put upon him a shining Light, that ¹⁴ is, the knowledge of the Thought of the Fatherhood.

For the *Trimorphic Protynnoia*, this Living Water is the Voice-aspect of Protynnoia which her Logos-aspect pours out on her members below, the same water that the *Apocryphon of John* identifies with the fount of luminous water streaming from and surrounding the supreme Invisible Spirit.

It was suggested in Chapter 6 that the antecedents of Barbeloite baptism may lie in a Jewish sacerdotal and sapiential environment. The Sethian texts provide strong evidence for the existence of a baptismal rite which at some point involved immersion in ordinary water, for which I can think of no more likely origin than the priestly lustrations connected with service in the temple, whether earthly or heavenly. The Barbeloite rite was also the occasion for a vision of the heavenly realm and immersion in the heavenly light or living water that radiated from the supreme deity, in much the same way as apocalyptic visionaries saw the intense light radiating from the divine throne and chariot and streams of living water flowing from the heavenly temple.

Although Irenaeus' summary of Barbeloite teaching makes no mention of the baptismal rite of the Five Seals, it is likely that the baptismal rite entered the complex of Gnostic Sethianism through these "Barbeloites" rather than through the Sethites, since there is no evidence for any baptismal practices connected with speculation on the figure of Seth that can be dated with any reliability prior to the Nag Hammadi Sethian texts themselves. Among Sethian treatises that do not mention the figure of Seth at all, such as the *Trimorphic Protynnoia*, it is the figure of Barbelo who confers the saving baptism, and even in those treatises where Seth is said to confer this baptism, it is clear that he is acting as an emissary for Barbelo.

One of the most difficult problems in uncovering the nature of the Sethian baptismal rite is to determine the significance of the symbolic term that sometimes seems to designate the rite, namely the "Five Seals."⁷ At the very least, the term suggests some kind of fivefold symbol or action of "sealing" with the name of divine beings, perhaps five in number, which somehow marks one as under their protection. Despite a certain tendency to propose pentadic groupings of transcendent beings, all these treatises show awareness of some kind of supreme triadic principle. Taken together, the only really natural candidate for a pentad of powers in these treatises would be Autogenes together with the Four Luminaries over whom he presides, a group that *Zostrianos* and *Marsanes* call the Self-generated Aeons. The only Nag Hammadi Sethian treatises that mention the Five Seals, the *Apocryphon of John*, the *Trimorphic Protynnoia*, and the *Gospel of the Egyptians*, conceive the Four Luminaries not only as the aeonic dwellings of the primordial Sethites, but also the intended future dwellings of the earthly Sethians. It is therefore tempting to suggest that they together with Autogenes form the group of five entities that may have been the inspiration for the concept of the Five Seals.⁸

The Five Seals are appropriated according to two earthly ritual patterns, that of the *Gospel of the Egyptians*, where the sequence and components of the rite are rather similar to contemporary Christian elabora-

7. The term "the Five Seals" occurs in *Ap. John* II 31,24; IV 49,4; *Gos. Egypt.* III 55, 12; 63,3; 66,31; IV 56,25; 58,6; 58,27-28; 59,27-28; 66,25-26; 74,16; 78,4-5; the Untitled treatise of Codex Bruce 32,10 [Schmidt-MacDermot]; and *Trim. Prot.* XIII 48,31; 49,27-28; 47,29; 50,9-10. The number "Five" must have had some ritual significance, as is suggested by the five doxologies in *Gos. Egypt.* (IV 59,13-29; III 49,22-50,9; 53,12-54,6; 55,16-56,3; 61,23-62,12), as do the fivefold structure of the post-baptismal prayer in *Gos. Egypt.* (III 66,8-22), the five triads of names in *Trim. Prot.* (XIII 48,15-35), and the fivefold baptism of Zostrianos in the name of the divine Autogenes (VIII 6,7-7,22; 53,15-55,25: one each for Harmozel, Oroiael, Daveithai and Eleleth, and a final one for Autogenes or, in *Gos. Egypt.* III 65,23-26, for Yoel).

8. According to these treatises, the Four Luminaries are the aeonic instantiation of the luminous Living Water that surrounds the Invisible Spirit, and Autogenes stands in and is anointed with that light. Indeed, according to the liturgical materials occupying the last third of the *Gospel of the Egyptians* (III 62,24-68,1), one is baptized in and receives the name of Autogenes. It is also these five beings upon which Zostrianos "stands" in his five successive baptisms in the name of Autogenes, even though Zostrianos has dropped the term "Five Seals" altogether.

tions of the baptismal rite,⁹ and that of the *Trimorphic Protennoia* (and the Pronoia monologue of the *Apocryphon of John*), which incorporates features similar to ancient enthronement ceremonies. In the *Gospel of the Egyptians*, where baptism is clearly central, the emphasis seems to lie on the *descent* of the holy powers upon the baptizand, while in the *Trimorphic Protennoia*, where investiture, enthronement, and rapture into the light are central, the emphasis lies upon the *ascent* of the baptizand to the light (cf. also the "raising up" in the *Apocryphon of John's Pronoia* monologue).¹⁰

2. The Pre-Sethian Sethites

The oldest detectable form of Sethite lore would most likely be that form of speculation on Seth which is common to the Sethian Gnostic treatises and other non-gnostic Seth traditions, such as Josephus' (*Antiquities* 1.2.3) account of the monuments made by Seth, and the sort of testamentary literature to be found in the *Apocalypse of Moses* and versions of the *Life of Adam and Eve*. On this basis, one might consider the Sethites to have been people who understood themselves as the distant offspring of Seth, their primordial ancestor. Seth had been primordially

9. There must have been a ritual invocation of the various powers involved in the baptismal rite, in response to which these powers appear to those about to receive baptism. Apparently the invocation is followed by an act of renouncing the world and the powers of the thirteen aeons after which occurs during the actual baptism. This baptism may have involved a fivefold immersion during which the baptizand uttered a fivefold prayer to the Child of the Child Esepech, who in this context appears as Yesseus Mazareus Yessedekus the Living Water. On completion of the baptism, the baptizand, having now "become light," acknowledges that the name of Autogenes is now upon him. Then the whole proceeding concludes with the ritual acts of recognizing the Mother's grace by stretching out the hands while folded. The receipt of the purifying name of the Son is then acknowledged by the statement that the incense or ointment of life has been mixed with the water of the archons; it is conceivable that this may constitute a veiled reference to some act of pre-baptismal anointing by scented oil which upon immersion would perchance become mixed with baptismal water.

10. The emphasis on ascent is obviously also central to *Zostrianos*, although its nomenclature for the holy powers and the central position it gives to baptism in the name of Autogenes is probably inherited from the *Gospel of the Egyptians*. So too in *Melchizedek*: while the centrality it affords to baptism and the nomenclature of powers therein invoked resembles the *Gospel of the Egyptians*, the basic mission of Gamaliel is to "[rapture]" the congregation of Seth, the same role assigned to him by the *Trimorphic Protennoia*.

enlightened through the receipt of secrets concerning the future course of history revealed to Adam after he had eaten of the tree of knowledge. Adam had also related to Seth his vision of the throne or chariot of God borne upwards by four radiant eagles. In the *Apocalypse of Moses*, this vision is based upon the vision in Ez 1:1-28 of the four living creatures and certain wheels that bore up a crystalline firmament above which there was enthroned a being in the form of Man, at which point Ezekiel is addressed by the divine Voice. In the *Apocalypse of Moses*, after the death of Adam, Eve prophesies a coming judgment by water and by fire, and Seth is instructed to preserve for posterity the details of her and Adam's life on tablets made of stone (safe from the flood) and brick (safe from the conflagration).¹¹ The content of this revelation might be Adam's vision of the divine realm and Eve's vision of the ultimate salvation of Adam's soul (*Life of Adam and Eve*), or, according to Josephus, it might be some other form of wisdom, perhaps that of Seth and his seven pre-Noachic sons concerning ultimate cosmological and astrological secrets and the final destruction of the cosmos by water and fire (*Antiquities* 1.2.3). After the time of Seth, his seven sons promulgated a pure race until the time of Noah, when, as discussed in the previous chapter, human corruption and sexual *mixis* between angels and human women provoked the coming of the flood.

In the hands of the Gnostic Sethians, one could imagine how this story of Seth could be transformed. Seth's vision of Adam's salvation in the highest heaven would be embellished: the four radiant eagles might have inspired the four Sethian Luminaries or aeons Harmozel, Orioael, Daveithai and Eleleth; above them would have been located the God "Man" according to the vision of Ezekiel; the divine voice which spoke to Ezekiel would become for the Sethian Gnostics the voice which announced that "Man exists, and the Son of Man." As will be argued below in the discussion of the Sethite-Barbeloite synthesis, it seems that

11. According to Josephus, the stone pillar was still to be found in the land of Seiris, which would be the land of the Sethites (somewhere in the Transjordan, cf. Num 24,17-18); in the *Hypostasis of the Archons* II 92,8-14 the demiurge tells Noah to land the ark on Mount Sir, evidently the Sethian version of the biblical Mount Ararat. Such mountains are depositories of sacred books: cf. *Allogenes* XI 68,20-23 and the Mount Charaxio (cf. χάραξ, a pointed stake or something carved, or perhaps inscribed) of the *Gospel of the Egyptians* III 68,10-22. On these matters, see G. A. G. STROUMSA, *Another Seed: Studies in Gnostic Mythology* (Nag Hammadi Studies 24; Leiden: Brill, 1984), 116-123.

the Sethites must have conceived the celestial prototypes of Adam and Seth to comprise the second and third members of a supreme divine triad of Man, the Son of Man and the Son of the Son of Man. Their earthly counterparts, the primordial figures of Adam and Seth, as well as Seth's seven sons were, like Enoch (mentioned in Sethian literature only in *Melchizedek IX 12,8*), mysteriously transported to heaven and preserved from the flood as well as from the subsequent conflagration of Sodom and Gomorrah, while those after Noah were saved on the ark, and would propagate the seed of Seth on earth. Adam would have been elevated to be with the highest Luminary Harmozel, and Seth with the second highest aeon Oroiael; his antediluvian sons, Enosh through Lamech, and perhaps Noah and certain of his sons, would be with the third highest Luminary, Daveithai, while the fourth Luminary Eleleth would eventually enjoy the company of all the seed of Seth who from the time of Noah onwards would remain pure until their own deaths.

But evil was not entirely wiped out in the flood. In the *Apocalypse of Adam*, the offspring of Shem and most of the progeny of Ham and Japheth are sinful Sethites who are infected with the same evil that had affected the much earlier generation of Cain (who originated from the archontic rape of Eve but were destroyed in the flood), since they subscribe to Noah's pledge of fealty to the archon Saklas; they will go on to form the "twelve kingdoms" of Israel whose seed will enter into the thirteenth kingdom of "another people" (i.e., the Christian Church), all thirteen of which fail to recognize the incognito appearances of the Illuminator and thus defile the "water of life" by confusing his final advent with a merely human figure who originates from a carnal, procreative birth and undergoes a baptism in mere water (e.g., Jesus). On the other hand, the pure race of Seth is to be found only among 400,000 "great men" from the offspring of Ham and Japheth, who reject Saklas' dominion and instead "enter another land and sojourn with those men who came forth from the great eternal knowledge" (i.e., with the heavenly seed of the heavenly Seth; V 73,16-20); they are the "kingless generation" who have recognized the Illuminator's incognito descents (at the flood, the conflagration of Sodom and Gomorrah, and the final judgment of the archons) and now receive his name (Yesseus Mazareus Yessedekaeus) upon the true living water in the holy baptism of knowl-

edge. As G. Stroumsa has shown,¹² the Sethian account of the persistence of evil people who persecute the pure seed of Seth is further explained by the myth of the intercourse of the sons of God with the daughters of men in Gen 6:1-4. According to 1 Enoch, these sons of God are the "watchers" who sire a race of homicidal giants, and are then sent down to the Abyss. In subsequent Jewish exegesis, these underworld watchers become devils like Azazel or Shemihazah who sexually tempt the pure race of Seth to engage in polluted intercourse with the corrupt offspring of Cain. Other Sethian traditions, however, such as that behind the account in Josephus, *Antiquities* 1.2.3, allow the opposite kind of identification, namely one between the watchers or sons of God in Gen 6:1-4 and the pure seed of Seth who bore the image of God, and to whom was revealed the (beneficial) knowledge of ultimate cosmic secrets.

Given the dilemma of Seth's human progeny, existing since primordial times as a persecuted but pure strain of Seth's seed, living among, but apart from the corrupt descendants of the cursed Cain or perhaps of other Sethites devoted to the creator God, it would be natural to develop a hope or belief in the eventual salvation of this race, consisting in its extrication from such people who constantly tempted the true Sethites to procreatively mingle with their own race, and thus lose their awareness of their special ancestry. Such extrication would of course be a dramatic, apocalyptically-conceived act, in which the remaining pure Sethites would be reunited with their primordially enlightened counterparts now existing in the aeons above, perhaps even raptured into the third or fourth of the Sethian Luminaries in close proximity to their ultimate ancestor, Seth. And it would not be surprising if the agent of this redemption were conceived as an eschatological manifestation of Seth himself or of his angelic representatives, sent below on great clouds of light to execute judgment on the powers of the god of the thirteen aeons. While there are no extant Sethite works outside of the Nag Hammadi Sethian treatises that explicitly portray this form of deliverance, the description of the salvific role of Seth in the *Gospel of the Egyptians* or of the Illuminator in the *Apocalypse of Adam*, which do not seem to presuppose the complete mythological apparatus found in the gnostic Sethian treatises, may represent such pre-gnostic Sethite tradition.

12. STROUMSA, *Another Seed*, *passim*, esp. ch. VI.

The Gnostic Sethian versions of this salvific activity structure it into four distinct epochs of saving history marked by the flood, the conflagration and the judgment of the powers as in the *Apocalypse Adam* and the *Gospel of the Egyptians*. Or the epochs are marked by three distinct manifestations of an exalted wisdom figure who twice descends in primordial times, and finally in the end time as the Logos (as in the *Apocryphon of John*, the *Trimorphic Protynnoia*, and the *Gospel of the Egyptians*). What makes the Sethian adoption of this history of deliverance distinctive is their self-identification with the fallen members of the Mother on high, or with “the unshakable race” descended from Seth, who since the flood and conflagration live simultaneously on earth and in the aeons of the Four Luminaries until the judgment of the Archons at the eschatological advent of the savior, be it Seth or some other envoy from the divine world. Between the conflagration and the final judgment of the Archons, the Sethians keep in contact with their heavenly counterparts by means of revelations Seth or one of his alter-egos left behind inscribed on steles of brick and clay, or on wooden tablets, or in certain books,¹³ all preserved on a special mountain.

B. The Christian Context: The Pre-Sethian Christian Barbeloites

I have now described two basic and originally independent movements: 1) the Sethites with the sacred history of their primordially enlightened race based on an interpretation of the myths about Adam, Seth, the primordial seed of Seth, and the fate of Seth's later progeny

13. It is interesting that recently published fragments from Qumran Cave IV contain fragments from a Vision of the Haguy or Hagoy (חָזוֹן הַהֲגּוֹי), a “Book of Memory” (ספר זיכרָן) that is associated with or may consist of certain “mysteries of what we shall be” (נִזְרָה). The Damascus document (CD 10.6; 13.2) specifies that every judge must be expert in the “Book of Hago;” elsewhere it is required study for every youth (1QSerek 1.7), to be studied during a third of the evening throughout the year (1QSerek 6.7): “For the law (*mehageq*) is etched by God for all [...] sons of Seth. And the Book of Memory (*zikkaron*) is inscribed before him (God) for those who observe his word. And it (Book of Memory?) is the Vision of the Haguy (*hehaguy*), as a Book of Memory. And he (Seth?) bequeathed it to Enosh with the people of the spirit. Because he created it as a sacred blueprint (*tabnith*). But Haguy had not as yet been entrusted to the spirit of flesh since it (spirit of flesh) had as yet not known the distinction between good and evil” (4Q417 f2i:15-18), cited in B. Z. WACHOLDER and M. G. ABEGG, eds., *A Preliminary Edition of the Unpublished Dead Sea Scrolls: The Hebrew and Aramaic Texts from Cave Four, Fascicle Two* (Washington, DC: Biblical Archaeology Society, 1992), xiii.

that survived the flood along with Noah, and 2) the Barbeloite speculation on the divine name and wisdom and its adoption of baptism as a means of receiving enlightenment from the divine wisdom. It seems likely that the link between Seth and baptism stems from neither Sethite nor Barbeloite mythology, but from the encounter of both with Christian speculation.

1. The Catalytic Role of the Christian Movement

I suggest that the gnostic Sethianism reflected in the Nag Hammadi codices results from a fusion between the Barbeloites and the Sethites, which seems to have been catalyzed by the initial Christianization of the Barbeloite baptizing movement. The Barbeloite precursors of the Gnostic Sethians would most probably have sustained their initial encounter with Christians who were fellow practitioners of an initiatory baptismal rite in which the initiate acquired a new identity. These Christians would have understood their own baptism as a rebirth into a higher mode of existence and would have understood the baptism of Jesus as the occasion through which the pre-existent savior had inaugurated his revelatory mission in the world, if not the point at which the Son of God appeared in the world and entered into him.

Such an encounter seems to have caused the Barbeloites to identify the third member (Autogenes) of their Father-Mother-Child triad with the pre-existent Christ and to identify the Mother's third appearance in the world with the descent of the Logos who bore the Five Seals, appearing in the form of Jesus (as in the *Apocryphon of John*) and even raising him from the cross (as in the *Trimorphic Protynnoia*). Given this identification, a further encounter between such Christianized Barbeloites and Sethite groups who claimed to be the beneficiaries of revelations received through a recent manifestation of the primordial Seth, might have suggested for these Sethites an identification between Seth—who originally had nothing to do with baptism—and the Christ who had descended upon Jesus at his baptism. By an analogy between Christ and Seth as equivalent manifestations of the divine image or of the Logos, this figure becomes naturally conceived also in the form of Seth himself or of Seth in the guise of Jesus. This mythology and the rite interpreted by it were only gradually connected with the figure of Seth and the sacred history relating to him.

2. The Relation between Sethian and Johannine Christianity

Central to this development was the wisdom Christology of the Church, according to which Jesus was understood as the locus for the earthly appearance of the pre-existent divine Wisdom in its most articulate form.¹⁴ This is most obvious in the case of the Johannine prologue, where the appearance of Jesus on earth is spelled out in terms of the myth of the repeated descents of Wisdom, appearing as the Logos to seek an earthly dwelling place; after some initial failure, this Logos finally pitched his tent, not among the sons of Jacob in Zion, but within the flesh of Jesus.¹⁵

Most discussion of the relationship between Sethian theology and the Johannine prologue has centered on the prologue's linguistic and conceptual parallels with the *Trimorphic Protynnoia* and the Pronoia monologue of the *Apocryphon of John*.¹⁶ One may amplify this to include the

14. 1 Cor 1:24, 30; etc.

15. Of course, as R. BULTMANN (*The Gospel of John: A Commentary* [trans. G. R. Beasley-Murray et al.; Philadelphia: Westminster Press, 1971], 19-31) has hypothesized, this story may also have been an inner-Jewish phenomenon, since he supposes that the original form of the Johannine prologue was applied to John the Baptist as the Logos appearing in flesh, and subsequently reapplied to Jesus by the Johannine Christians. That such identifications of John were made is also suggested by the association of John's appearance with that of the daystar in the Lukan *Benedictus* (Lk 1:78; cf. Sirach 24:32). According to the earliest synoptic form of the narrative of Jesus' life, Jesus' story begins with his baptism by John in the Jordan, at which time the divine voice proclaims him to be the Son of God.

16. Most scholars argue that the prologue depends on *Trim. Prot.* or on one of its sources: G. SCHENKE, "Die dreigestaltige Protynnoia: Eine gnostische Offenbarungsrede in koptischer Sprache aus dem Fund von Nag Hammadi eingeleitet und übersetzt vom Berliner Arbeitskreis für koptisch-gnostische Schriften," *Theologische Literaturzeitung* 99 (1974), 731-746; C. COLPE, "Heidnische, Jüdische und Christliche Überlieferung in den Schriften aus Nag Hammadi, III," *Jahrbuch für Antike und Christentum* 17 (1974), 107-125; C. A. EVANS, "On the Prologue of John and the *Trimorphic Protynnoia*," *New Testament Studies* 27 (1981), 395-401; J. M. ROBINSON, "Sethians and Johannine Thought: The *Trimorphic Protynnoia* and the Prologue of the Gospel of John," in *The Rediscovery of Gnosticism. Vol. II: Sethian Gnosticism*, ed. B. Layton (Supplements to *Numen* 41; Leiden: E. J. Brill, 1981), 643-662; "Discussion," 662-670; G. SCHENKE, *Die dreigestaltige Protynnoia herausgegeben, übersetzt und kommentiert* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 132; Berlin: Akademie Verlag, 1984); G. ROBINSON, "The Trimorphic Protynnoia and the Prologue of the Fourth Gospel," in *Gnosticism and the Early Christian World: In Honor of James Robinson*, ed. J. E. Gochring, C. W. Hedrick, J. T. Sanders, and H. D. Betz (Sonoma, CA: Polebridge Press, 1990), 37-50; J. D. TURNER, "Sethian Gnosticism: A Literary History," in *Nag Hammadi*,

larger question of the relationship between Sethianism and Johannine Christianity in general.

Nearly all discussion of the religious environment of the Fourth Gospel is indebted to the observation of R. Bultmann that the Johannine discourses have their closest parallels in the literature of the originally Syro-Palestinian sect of the Mandaeans and in the *Odes of Solomon*, which are rich in baptismal imagery and the ontological dualism typical of gnostic revelations; like John's Gospel, they employ a myth of the saving descent of the (gnostic) Redeemer from the world of light into the darkness and ignorance of our world to bring enlightenment.¹⁷ Furthermore, Bultmann held that the figure of the Logos in the prologue can be explained only by a mythological—that is gnostic—context, not by a philosophical or even quasi-philosophical one. Although few scholars today would maintain Bultmann's analysis in its original form, certainly any post-Bultmannian analysis of the Fourth Gospel must reckon with its possible relationship to Gnosticism.

In the Johannine prologue, one may note a tendency towards periodizing the history of the activity of the Logos into three phases in much the same way that the activity of Pronoia in the Pronoia monologue and the activity of Protynnoia in the *Trimorphic Protynnoia* are structured: the primordial act of creation and shining into the darkness (Jn 1:1-5), the

Gnosticism, and Early Christianity, ed. C. W. Hedrick and R. Hodgson (Peabody, MA: Hendrickson, 1986), 55-86, esp. 65-66; IDEM, "Introduction" to the *Trimorphic Protynnoia*, in *Nag Hammadi Codices XI, XII, XIII*, ed. C. W. Hedrick (Nag Hammadi Studies 28, Leiden: E. J. Brill, 1990), 371-401; esp. 385-386. For arguments that *Trim. Prot.* depends on the Johannine prologue, see Y. JANSENS, "Une source gnostique du prologue?," in *L'Évangile de Jean: Sources, rédaction, théologie*, ed. M. de Jonge (Gembloix: J. Duculot, 1977), 355-358; E. YAMAUCHI, "Jewish Gnosticism? The Prologue of John, Mandaean Parallels, and the Trimorphic Protynnoia," in *Studies in Gnosticism and Hellenistic Religions Presented to Gilles Quispel on the Occasion of his 65th Birthday*, ed. R. Van den Broek and M. J. Vermaseren (Études préliminaires aux religions orientales dans l'Empire Romain 91; Leiden: E. J. Brill, 1981), 467-497; M. TARDIEU, *Écrits gnostiques: Codex de Berlin* (Sources gnostiques et manichéennes 1; Paris: Éditions du Cerf, 1984), 340; P. HOFRICHTER, *Im Anfang war der "Johannes Prolog": Das urchristliche Logosverständnis—die Basis neutestamentlicher und gnostischer Theologie* (Biblische Untersuchungen 17; Regensburg: Pustet, 1986), 215-221.

17. R. BULTMANN, *The Gospel of John: A Commentary*, trans. G. R. Beasley-Murray et al. (Philadelphia: Westminster Press, 1971), 19-31; cf. IDEM, *Theology of the New Testament* (2 vols.; New York: Charles Scribner's Sons, 1951 and 1955), esp. 2.3-14.

initial entrance into the created order which did not recognize him (vss. 9-11), and the incarnation of the Logos in which he finally makes the Father known (vss. 12,14,16,18). Just as in the *Trimorphic Protennoia*, where deliberate Christological interpretation occurs in the third part describing the final descent of the Logos, so also the specifically Christological content of the Johannine prologue occurs in the third part, and in both compositions this shift to Christological content is marked by the concept of the Logos "tenting" among men.

Elaine Pagels¹⁸ has recently pointed out that the Johannine author polemicizes against various interpretations of Gen 1:1-3 according to which, upon the appearance of the primordial light on the "first day" prior to the world's creation, there appeared in that light (φῶς) the form of the primal human (φῶς). Thus the primordial light is implicitly present in human nature. Various exegetes, including Philo, the authors of the Hermetic *Poimandres*, the *Gospel of Thomas* (logia 1-3, 17-19, 22, 61, 77, 85), the *Apocryphon of John*, and certain rabbis, interpreted Gen 1:27 as showing that this primordial human form was manifested in two stages: at first, when "God created *adam* in his image," he created a singular being—"in the image of God he created *him*"—who is identical with the primordial light of Gen 1:3, but immediately thereafter, humankind devolved into a dual species, male and female—"male and female he created *them*." The *Apocryphon of John* (BG 29,6) identifies the primordial light with Barbelo, "the first Human," and later (II 14,16-20), after the Sophia gives rise to the Archon, the divine voice—which in Genesis says "Let there be light"—identifies the primordial light by informing the authorities that "Man exists, and the Son of Man," whereupon "the Holy Father appeared to them in human form" and the abyss was shaken by "the light of his image that appeared" (II 14,33; 15,3). Here, the primordial light is both *anthropos* and *theos*. For various Christian exegetes, that light might also be identical with the pre-existent Christ. Against such views, the Johannine prologue (Jn 1:3) denies that the primordial light of Gen 1:1-3 was available through the image of God implicitly present in human nature: the divine image resides exclusively in the *logos*, which only ages *later* became manifest in the figure of Jesus. Instead, the primordial light shone into an uncomprehending darkness (Jn 1:5); far from being sharing a natural affinity

18. E. PAGELS, "Exegesis of Genesis 1 in the Gospels of Thomas and John," *Journal of Biblical Literature* 118.3 (1999), 477-496.

with humanity, when the light came into the world, humans failed to recognize it (Jn 1:10), and when it came to "its own," they rejected it (Jn 1:11). From its original appearance until John the Baptist, the primordial light failed to penetrate the world's darkness; it manifests its glory, not at the beginning of the cosmos or in primordial humanity, but only when it "became flesh and dwelt among us" in the person of Jesus.

Like the Johannine prologue, the Pronoia monologue concluding the longer version of the *Apocryphon of John* portrays three successive manifestations of Pronoia as ("the richness of") the primordial light into the world of darkness, and—although the foundations of Chaos are shaken at her appearances—as in the prologue, she remains unrecognized by the denizens of the lower world during her two initial manifestations, but on the third succeeds in being recognized by those she comes to raise into the light. Unlike the prologue, her failure to be recognized is due, not to the natural opposition of darkness to light or to a rejection on the part of her "own," but to her intentional self-concealment during the first two descents, while on the third descent she clearly announces her presence. Thus, like the Johannine Prologue, the Pronoia monologue does not regard cosmic or cosmogonical manifestation as a path to salvation or to the knowledge of God.

But when the triple-descent motif of the Pronoia monologue was taken up by the *Trimorphic Protennoia*, all conceivable instances of the light's failure to be manifested were eliminated. Thus on Protennoia's first descent she says:

XIII 36⁴ I [descended to the] midst of the underworld⁵ and I shone [down upon the] darkness. It is I who⁶ poured forth the [water]. It is I who am hidden within⁷ [radiant] waters. I am the one who⁸ gradually put forth the All by my⁹ Thought. It is I who am laden with the Voice. It¹⁰ is through me that Gnosis comes forth. [I]¹¹ dwell in the ineffable and¹² unknowable ones. I am perception and knowledge,¹³ uttering a Voice by means of¹⁴ thought. [I] am the real Voice.¹⁵ I cry out in everyone, and they recognize¹⁶ it (the voice), since a seed indwells [them]. I am the Thought of the Father and through¹⁸ me proceeded [the] Voice,¹⁹ that is, the knowledge of the everlasting things. I²⁰ exist as Thought for the [All]—being joined²¹ to the unknowable and incomprehensible Thought—²² I revealed myself—yes, I—among²³ all those who recognize me. For it is I²⁴ who am joined with everyone by virtue of²⁵ the hidden Thought and an exalted <Voice>,²⁶ even a Voice from²⁷ the invisible Thought. And it is immeasurable²⁸ since it dwells in the Immeasurable One. It is a mystery;²⁹ it is [unrestrain-

able]³⁰ by [the Incomprehensible One]. It is invisible³¹ [to all those who are] visible³² in the All. [It is a Light] dwelling in³³ Light.

XIII 40²⁹ But now I have come down³⁰ and reached down to Chaos. And³¹ I was [with] my own who³² were in that place. [I am hidden] within³³ them, empowering [them and] giving³⁴ them shape. And [from the first day] until³⁵ the day [when I will grant mighty power]³⁶ to those who [are mine, I will reveal myself to]³⁷ those who have [heard my mysteries], 41¹ that is, the [Sons] of [the] Light.

On her second descent, Protennoia again succeeds in making herself known:

XIII 45²¹ And I hid myself in everyone and revealed [myself]²² within them, and every mind seeking²³ me longed for me, for it is I²⁴ who gave shape to the All when it had no form.²⁵ And I transformed their forms²⁶ into (other) forms until the time when a form²⁷ will be given to the All. It is through me that the Voice²⁸ originated and it is I who put the breath²⁹ within my own. And I cast into³⁰ them the eternally holy Spirit and³¹ I ascended and entered my Light.

On her third descent as Logos, Protennoia disguises herself by appearing in the likeness of everyone, humans and cosmic powers alike, until she reveals herself to her own, who immediately receive her:

XIII 47⁵ (The first time) I [told all of them about⁶ my mysteries] that exist in [the⁷ incomprehensible], inexpressible [Aeons]. I taught [them the mysteries]⁸ through the [Voice that⁹ exists] within a perfect Intellect [and¹⁰ I] became a foundation for the All, and [I¹¹ empowered] them. The second time I came in the [Speech]¹² of my Voice. I gave shape to those who [took] shape¹³ until their consummation. The third¹⁴ time I revealed myself to them [in]¹⁵ their tents as Word and I¹⁶ revealed myself in the likeness of their shape. And¹⁷ I wore everyone's garment and¹⁸ I hid myself within them, and [they] did not¹⁹ know the one who empowers me. For I dwell within²⁰ all the Sovereignties and Powers and within²¹ the Angels and in every movement [that] exists²² in all matter. And I hid myself within²³ them until I revealed myself to my [brethren].²⁴ And none of them (the Powers) knew me, [although]²⁵ if is I who work in them. Rather [they thought]²⁶ that the All was created [by them]²⁷ since they are ignorant, not knowing [their]²⁸ root, the place in which they grew.

In contrast to the Johannine prologue, as the primordial light, Protennoia first illuminates the primordial darkness, is subsequently recognized and received by all those to whom she gives shape, and finally appears to her own as Logos. From the origin to the present, she is actively omnipresent and recognized by all except those cosmic powers who claim the

cosmos as their own creation, while in reality she is the Father of the All who only *appears* as the Logos "in their tents." In contrast to the traditional view of Jn 1:14, the Logos *appeared* in the "likeness of their shape" but did not become flesh as the "orthodox" believe. In fact, according to XIII 50,12-13, the Logos was only disguised as the "orthodox" Christ, who had to rescue Jesus from the "cursed" (not redemptive!) cross and restore him to the "dwelling places of his Father." In contrast to the Johannine prologue, rather than being the eschatological agent of salvation, Jesus is its recipient.

As is well known, Bultmann also argued that the insertion of references to John the Baptist in Jn 1:6-8 and 1:15 is best explained by regarding the original prologue as a hymn composed in honor of the Baptist as the definitive advent of the Logos or the divine light and wisdom into this world.¹⁹ After the introduction of this hymn into the Johannine community, the Fourth Evangelist adapted it to his own purposes by the insertion of these verses in such a way that the Baptist is demoted to the rank of a mere witness to Jesus as the true light coming into the world.

Just as in Sethian texts, the Fourth Gospel also spiritualizes baptism. In contrast to the synoptic accounts, Jesus is not said to be baptized in the ordinary waters of the Jordan by John the Baptist, who merely witnesses the descent of the Spirit upon Jesus. Although Jesus is the one who will baptize with the Holy Spirit (Jn 1:33), the Fourth Gospel identifies this Spirit both as his words (6:63) and as that which will recapitulate his words (14:26; 16:13). In the Nicodemus dialogue of Chapter 3, it seems that the evangelist may have taken a phrase from a traditional Christian liturgy of baptism as a requirement for entrance into the community ("Unless one is born [from above? again?] of water and the Spirit, he cannot enter the Kingdom of God," Jn 3:5) and transformed it into a form more nearly parallel with the Sethian doctrine of baptism as

19. The portrayal of the deliverer or his forerunner as a light dawning (*ἀνατέλλειν, ἀνατολήν*) or entering the world is also found in a less suspiciously gnostic context in the *Testament of Levi* 18 concerning the advent of the messianic priest-king, and also in the *Benedictus* of Luke 1:76-79 concerning John the Baptist. Besides drawing on the Jewish motif of the descent of the divine wisdom as presented in Sirach 24 and 1 Enoch 42, such texts may also draw on the tradition of the eschatological advent of the star and scepter of Num 24:17, often interpreted as referring to the advent of a royal and a priestly Messiah by the Dead Sea sect and others (cf. 1QM 11,6; 1QSb 5,20-25; 4Qtestim 9-13; CD 7,9-21; also T. Judah 24 and Rev 22:16).

a visionary ascent: "Unless one is born from above, he cannot see the Kingdom of God" (Jn 3:3). Toward the end of Chapter 3, we learn that while John the Baptist was baptizing at Ainon near Salim, Jesus was in Judea baptizing and making more disciples than John (although the evangelist or a later redactor denies the tradition that Jesus himself baptized; cf. Jn 3:22-30 with 4:1-2). This tradition seems to place Jesus in Judea and John in Samaria, according to a recent proposal for the location of Ainon near Salim,²⁰ although there is the interesting claim in Jn 8:48 that Jesus himself was a Samaritan. In Jn 4:14, 23, Jesus tells the Samaritan woman at the well that he dispenses a water that becomes in one who drinks of it a spring welling up to eternal life, and that true worshipers worship the Father in Spirit and truth, a theme echoed again in Jn 7:38 to the effect that springs of living water will flow from the heart of the one who believes in him. Indeed, this Living Water seems to be identical with either the Spirit or Jesus or both.

In this regard, we have frequently noted that Sethianism also identified Jesus with the Living Water. According to the *Apocalypse of Adam* (V 85,22-31) the Gnostic is to receive a higher baptism in Gnosis through the Logos-begotten ones and the imperishable illuminators Yesseus Mazareus Yessedeketus, surely a barbarization of the name "Jesus of Nazareth." According to the *Gospel of the Egyptians* (III 63,22-64,3), the Father's Pronoia established the holy baptism (the Five Seals) through the Logos-begotten Jesus whom the great Seth had put on. And according to the *Trimorphic Protynnoia* (XIII 46,16-19) the Logos who descends with the Five Seals is the one who pours forth Living Water upon the Spirit below from out of the spring of Living Water, which is said to be the Voice aspect of Protynnoia.

In the *Trimorphic Protynnoia* and the *Gospel of the Egyptians*, these baptismal descents of the Logos as Seth or Christ are initiated by the divine First Thought (Protynnoia/Barbelo) of the supreme deity, an exalted Sophia figure, who communicates with her members by Voice or Word. As we have seen, it is the Hellenistic Jewish wisdom movement that forms the conceptual background for these clusters of metaphors for wisdom such as living water, voice, word, fount, thought, wisdom and so forth. Such concepts would have been attractive means for Barbeloites and other similar first century baptismal sects to interpret the spiri-

20. For discussion, see C. H. H. SCOBIE, *John the Baptist* (Philadelphia: Fortress Press, 1964), 163-177.

tual significance of their baptismal rites. As suggested in Chapter 4 (p. 153), it is likely that the composer of the original aretalogy underlying the *Trimorphic Protynnoia* derived the scheme of progressive revelation through the successively more articulate media of Voice, Speech and finally the actual Word of Protynnoia from Stoic linguistic theory applied to illustrate the revelatory function of the divine Wisdom.

It may not be going too far to suppose that the Fourth Evangelist may have similarly interpreted the traditional reference to John the Baptist as the "Voice crying in the wilderness" (Jn 1:23; cf. Is 40:3) as signifying a less articulate stage of revelation in preparation for the advent of Jesus as Word; certainly at a later time Heracleon (*apud Origen, Commentarii in evangelium Joannis VI.20*) took John the Baptist to be "the Voice, akin to the Logos, which becomes the Logos, just as woman is transformed into man." According to the anti-Baptist polemic of Jn 1:6-8,15,19-37 and 5:33-35, John the Baptist is not the true light coming into the world, but is demoted to the rank of a mere preparatory lamp or, even more, only a Voice crying in the wilderness whose only subsequent function is to witness to the descent of the Spirit upon Jesus. John is the preparatory Voice, audible but not fully intelligible, while Jesus is the fully intelligible and effective Word. This indeed constitutes a certain parallel with the *Trimorphic Protynnoia*, in which the revelation of the Voice likewise precedes the revelation of the Logos. In her manifestation as the Logos, Protynnoia becomes her male aspect.

The common clustering of concepts concerning a baptismal rite in association with a celestial ascent, the reception of revelation through the partaking of Living Water, and revelation through the divine Voice followed by the advent of the Logos leads one to believe that materials employing them such as the Fourth Gospel and the earliest Barbeloite treatises must have been originally composed in a similar baptismal environment characterized by speculation on the significance of the words spoken and the waters involved in the rite sometime in the late first or early second century CE.

As to the geographical locality of this compositional activity on the part of both Sethians and Christians, perhaps even Johannine Christians, one thinks of the Jordan valley generally and perhaps especially of Samaria. While the link between the Sethians and Samaria is rather

shadowy,²¹ the association of some of the tradition of the Fourth Gospel with the Samaritans has gained plausibility, since unlike the Sethian materials, Samaria is actually mentioned in the Gospel. One thinks particularly of the story of the Samaritan woman at the well, which is set in a baptismal context.

One of the more convincing attempts to trace the history of the Johannine community and to explore its relationship to the Samaritans is that of Raymond Brown.²² He locates the origin of the Johannine community among Palestinian Jews, including followers of John the Baptist, who believed that Jesus had fulfilled well-known Jewish expectations, e.g. of a Messiah or of a prophet like Moses. Around the mid-first century, there developed in the Johannine community a higher Christology that went beyond Jewish expectations by conceiving Jesus as a pre-existent divine savior who had descended from heaven and become human (Jn 4:42; 5:18; cf. 8:48). Brown thinks that this second group consisted of Jews with anti-temple views (Jn 4:21) and their Samaritan converts

21. W. BELZ, "Samaritanum und Gnosis," *Gnosis und Neues Testament*, ed. K. W. Tröger (Berlin: Evangelische Verlag, 1973), 89-95 has used the tradition of the judgment upon the sons of Seth related in Num 24:17, as interpreted in the Damascus Document (CD 7.9-21) and in the Samaritan tradition (*Asalir II.3*) that Seth founded Damascus, to show that the Samaritans of Damascus claimed to be the true descendants of Seth (the people of the old Northern Kingdom of Israel) whom the "scepter," the prince of the Qumran community, was coming to destroy. Since no orthodox Samaritan sources reflect this Qumran tradition, Belz suggests that it was a Samaritan sectarian tradition, and that it was the Dositheans (followers of a Samaritan prophet Dusis) who considered themselves as sons of Seth, which may have some relation to the attribution of the Sethian treatise the *Three Steles of Seth* to Dositheus (VII 118,10-19). While a connection of the Sethians with the Samaritans via the Dositheans is only a suggestion, certain Dositheans did in fact constitute a baptizing sect of the first and second centuries CE (Abul Fath, *Annals* 151-159; Origen, *Contra Celsum* 1.57; 6.11; Eusebius, *Hist. Eccl.* 4.22); cf. J. MONTGOMERY, *The Samaritans* (New York: KTAV, 1968 [1907]), 255-263. The pseudo-Clementine *Homilies* 2.15-24 and *Recognitions* 1.54-63 & 2.8, though of questionable historical value, link Dositheus with John the Baptist and Simon Magus, at least suggesting an original association of Gnosticism and baptizing sectarianism with first century Samaria.

22. R. E. BROWN, "Johannine Ecclesiology—The Community's Origins," *Interpretation* 31 (1977), 379-393; IDEM, "Other Sheep not of this Fold," *Journal of Biblical Literature* 97 (1978), 5-22; IDEM, *The Community of the Beloved Disciple* (New York: Paulist Press, 1982). See also J. L. MARTYN, *History & theology in the Fourth Gospel* (Nashville: Abingdon, 2nd rev. ed., 1979) and contra, M. HENGEL, *Die johanneische Frage* (WUNT 67; Tübingen: Mohr-Siebeck, 1993).

(4:35-38) who may have been a product of the Hellenist mission to Samaria and its own anti-temple theology (Acts 7:47-49; 8:4-8). This high Christology led to friction between the Johannine community and the Jewish synagogues and ultimately the expulsion therefrom of the Johannine community (Jn 9:22; 10:31-33; 16:2).

It seems that for some period of time the Johannine community coexisted with the Palestinian and Syrian components of the apostolic churches, yet was vocally conscious of possessing a higher insight into the nature of the savior by maintaining his pre-existence and origins from the world above to which he had always belonged. This insight was spelled out in the original production of the Fourth Gospel around 90 CE. Matching this insight, which tended to relativize the significance of the crucifixion and thus shows affinity with various gnostic Christologies, there was also a much more individualistic ecclesiology based on the possession of charismatic gifts, which tended to relativize the need for the ecclesiastical offices more typical of the apostolic churches. Similarly, the community's view of the cross as the vehicle of the savior's exaltation (the "lifting up" of Jesus) tended to relativize the importance of the resurrection appearances to the original twelve to which the apostolic church appealed so much. Fundamentally, the teacher of the Johannine community after the death of its first generation of leaders (including almost certainly the "Beloved disciple"), was the Paraclete, the Spirit of truth whose possession would allow any Johannine Christian to claim a more immediate and superior understanding of Jesus than that of any outsider.

Of course, such a situation could easily lead to conflict over the correct interpretation of the Gospel and its tradition, and so after the turn of the first century, the Letters of John allow us to detect at least two wings of the Johannine church in addition to the Christians of the wider apostolic church who were probably in touch with the Johannine churches. Brown characterizes one wing as represented by the author of the Johannine letters and his insistence on Jesus' advent in the flesh and future parousia, and the other, more dominant, wing as secessionists from the original community who denied the full humanity of Jesus and the importance of the earthly life of either Jesus or the believer. The smaller group strove to maintain contact with the apostolic churches and may have facilitated this contact by a subsequent revision of the Gospel (such as the addition of Chapter 21) to bring its somewhat gnosticizing Chris-

tology into line with the apostolic emphasis on the saving significance of Jesus' ministry, death and resurrection as witnessed by the earliest apostles. This group may have succeeded in winning the acceptance of the Gospel among such second century traditionalists as Irenaeus at a time when it was in danger of being claimed for Gnostic Christianity by Sethian and Valentinian exegetes such as Heracleon. The final redactional stage of the *Trimorphic Protennoia* would be another instance of such a secessionist Christology.

Such a line of development allows one to imagine that both Johannineism and Sethianism could easily have grown up alongside one another and have had common roots in the milieu of first century baptist sectarianism. While Sethianism seems to know nothing of John the Baptist, its earliest "Barbeloite" manifestation certainly was strongly influenced by a highly mythological interpretation of baptism as indeed were the Johannine churches of Palestine and Syria and the Pauline churches of Asia Minor (cf. Col 2:8-15 etc.). It must have been in such a baptismal sectarian environment strongly influenced by the Hellenistic Jewish wisdom tradition that the myth of the revelatory descent of wisdom into an unenlightened world was worked out in systematic fashion. Joseph Thomas long ago suggested that these early baptismal sects represented a spiritualizing protest against a failing or extinct sacrificial temple cultus,²³ which reminds us of such groups as the Samaritans, the Essenes and also the anti-temple Jews that Brown (see note 21) thinks responsible for the introduction into the Johannine community of a higher, somewhat gnostic Christology in the mid-first century.

While we know next to nothing about the baptismal ritual of the Johannine community, one does note a cluster of baptismal motifs, such as light, Living Water, the descent of the Logos and the Voice, familiar also in the Barbeloite precursors of Sethianism. These elements were perhaps already associated with the prologue of the Fourth Gospel even when, on the hypothesis of Bultmann, it existed separately from the Gospel, perhaps as the property of the disciples of John the Baptist. If so, the prologue may have been introduced into the community by these persons at its very inception. And the various Samaritan traditions of the Gospel may have been introduced either by these persons, or slightly later, by the Samaritan converts of the anti-temple Jews with their high

Christology. At this time, the prologue would have been made to refer to Jesus.

Such a scenario suggests a certain parallelism between the Johannine and Sethian movements, in that both would have originated as non-Christian sects. The one was in the process of developing a spiritualized baptismal rite as a means of achieving a spiritual enlightenment conferred by their master John the Baptist whom they believed was manifested among them as the light or Logos. The other was in the process of developing a spiritualized baptismal rite as the vehicle of enlightenment conferred by their spiritual ancestor Seth as the divine Logos. While these proto-Johannines composed the hymn honoring the Baptist, the earliest Barbeloite precursors of the gnostic Sethians produced the Pronoia monologue found at the end of the *Apocryphon of John* and perhaps an expansion of this in the form of the tripartite aretalogy that forms the underlying structure of the *Trimorphic Protennoia*.

Both movements would have undergone Christianization of a sort that involved a high Christology: in the later first century, the Johannines—on Bultmann's hypothesis—substituting Jesus for John the Baptist as the divine Light and Logos, and the Barbeloites at first identifying the Logos with Barbelo's third and decisive manifestation; in the late second century gnostic Sethians would carry this a step further by identifying the logos-begotten Jesus as the final form of the manifestation of Seth. In the early second century, the Johannine community bifurcated into two schools of interpretation concerning the significance of Jesus' earthly form, ministry, death and resurrection as presented in the Fourth Gospel, a conflict that seems to be documented in the Johannine Epistles, and comes to a head in the Valentinian interpretations of Ptolemy and Heracleon two generations later. Given Brown's hypothesis, sometime around the middle of the second century, it is possible that the group behind the *Trimorphic Protennoia* made common cause with the ultra-high Christological thinking of those whom the author of 1 John considered to be secessionists who rejected the propitiatory blood of the cross in favor of the spirit of truth received in baptism, and joined in the struggle over the correct interpretation of the Gospel, directing themselves against the apostolic churches with whom the adherents of the author of the Johannine Letters had made common cause. It would have been at this point that the last part of the third subtractate of the *Trimor-*

23. J. THOMAS, *Le mouvement baptiste en Palestine et Syrie 150 av. J.-C. – 300 ap. J.-C.* (Gemblioux: J. Duculot, 1935).

phic Protynnoia underwent the final redaction in which it took on the specifically Johannine polemical language it now bears.

At this point the almost purely positive appeal of the *Trimorphic Protynnoia* in the mildly Christian dress of its second compositional stage was modified in a polemical direction. No longer a purely evangelical or proselytizing instrument on behalf of Sethianism, it was now aimed at challenging and reinterpreting the orthodox apostolic claims of the Great Church concerning Christ and the salvation offered by him. With this move, the Sethians were targeting members of the apostolic churches as candidates for the immediate enlightenment and salvation tendered by Sethian Gnosis, and the *Trimorphic Protynnoia* had become a weapon in the competition for souls.

C. The Fusion of Sethites and Barbeloites to Form Gnostic Sethianism

In the later second century, Christian “Barbeloites” seem to have merged with the “Sethites,” thereby giving rise to the “classical form” of gnostic Sethianism characteristic of the present versions of the *Trimorphic Protynnoia*, *Apocryphon of John*, *Apocalypse of Adam*, *Melchizedek*, *Hypostasis of the Archons*, *Gospel of the Egyptians*, and *Norea*. It seems that the combination of the Sethite sacred history with the Barbeloite doctrine of the Father, Mother, Son triad must have taken place as a further instance of the historicization of the descent of its third member at a time when the Barbeloites had been rather thoroughly Christianized. The natural affinity between such Barbeloite Christians and Sethites would have been their common proclamation of the historical appearance of a pre-existent revealer or redeemer, respectively Jesus or Seth as alternative bearers of the true image of God, and their common tendency to develop heterodox interpretations of the Old Testament generally at variance with those of the wider apostolic churches and the majority of tannaitic rabbis. If Sethians appropriated the doctrine of the Father, Mother, and Son triad and the baptismal interpretation of the third descent from the Barbeloites, this must have happened at a time when the third descent of Barbelo as Logos had already been historicized through its identification with a quasi-human figure. If so, the identification of Christ with the Sethite figure of the Son of the God Man—who might have been identified either as Adam or Seth—would have been a natural

one, and the resulting Son figure would have been associated with a revelatory descent and quite likely the conferral of a saving baptism.

1. The Identification of the Logos

Indeed, baptism seems to have had not a little to do with this development. For example, Christianity maintained that the convert was baptized in the name of Jesus. But there would have been many candidates for this name besides Jesus: e.g., Wisdom, the Logos, the heavenly or second Adam, the Christ, the Son, and so on. If Christ is the name of Jesus, then to be baptized in the name of Jesus means to put on and be saved by Christ in the same way that one might infer that, at his own baptism, Jesus likewise put on Christ or the Son. This assumes that the name Christ refers to an entirely transcendent being, not quite identical with the crucified Jesus of the Christians, and that the true designation of the Son as Christ took place not at the historical baptism in the Jordan, but, in Sethian terms, at the primordial anointing of the Self-generated Son with the goodness (*χρηστός / χριστός*) of the Invisible Spirit before the world ever came to be. But the Sethian Christ generally remains above the earthly historical process, while it is the Logos, perhaps in the form of Seth, who enters human history as the bearer of a saving baptism, and who puts on and thus “saves” Jesus.

In the orbit of Hellenistic Jewish authors such as Philo, the Son of God would have been understood as the Logos. In fact, Philo even speculates that the Logos could be thought of as the Son of God and of his Mother Wisdom (*Fuga* 109). In the hands of our hypothetical Barbeloites, the Son of God and of the Mother Barbelo would likewise be the Logos, the third member of the Father Mother Son triad. On the other hand, for the Sethite sacred history based on the family triad of Adam, Eve, and Seth, the Son of God (i.e. the Son of the God Man) would be Adamas, the divinized Adam. According to this logic, Seth would be the Son of the Son of Man, a term which, although present in *Eugnostos the Blessed* (only in V 13,12-13), is not encountered in specifically Sethian texts. Instead, one finds that the figures of both Adamas and Seth are excluded from the Sethian Gnostic supreme triad of the Invisible Spirit, Barbelo and the Self-begotten Son.

2. The Identity of the Autogenes Son: Christ or Adam or Seth?

This of course leads to a problem in the Gnostic Sethian texts which may stem from a fusion of Barbeloite and Sethian mythologies and demonstrate the catalytic role of Christianity: why do the major theogonies such as the *Apocryphon of John* and the *Gospel of the Egyptians* exclude Adamas and his son Seth from membership in the supreme trinity of Father, Mother, and Son? After all, as Stroumsa has shown,²⁴ any reasonably alert reader of Genesis could have related Gen 5:3 (LXX), “When Adam had lived a hundred and thirty years, he became the father of a son in his own likeness, after his image, and named him Seth” to Gen 1:26, “Then God said, ‘Let us make man in our image, after our likeness,’” in such way as to conclude that Seth was either the son of the heavenly Adam or of God himself.

The answer must be that, when the Sethites adopted the Barbeloite primal triad as a means of accounting for the ultimate divine principles in their system, the third member of that triad, the Autogenes Son, had already been interpreted in Christian terms as none other than the Christ. In the clearly Christianized theogonies of the *Apocryphon of John*, *Trismorphic Protynnoia*, and the *Gospel of the Egyptians*, the Autogenes Son, produced as a light from the Invisible Spirit and Barbelo—whom a Sethite might expect to be Adamas—is identified as Christ (the one “anointed” with the Father’s “goodness” [χρυσότος]), while Adamas, the perfect Man, is subsequently generated at the good pleasure of the Autogenes Son at the same time as or slightly prior to the creation of the Four Luminaries.

As R. Van den Broek²⁵ has shown, while the *Apocryphon of John* identifies Christ as the Autogenes, the Son of the Invisible Spirit and Barbelo, Irenaeus’ Barbeloite account (*Adversus Haereses* I.29), places the Autogenes and his son Adamas below the supreme triad as lower beings produced by Ennoia and Logos—leaving only Christ as the “Son” of the supreme Father-Mother-Child triad—yet it also attributes a degree of praise and honor to the Autogenes unusual for a lower aeon but entirely befitting a member of the supreme triad: he was “sent forth

24. STROUMSA, *Another Seed*, 50-53.

25. R. VAN DEN BROEK, “Autogenes and Adamas: The Mythological Structure of the *Apocryphon of John*,” in *Gnosis and Gnosticism: Papers read at the Eighth International Conference on Patristic Studies* (Oxford, September 3rd-8th, 1979), ed. M. Krause (Nag Hammadi Studies 17; Leiden: E. J. Brill, 1981), 16-25.

... as a representation of the great light, and ... greatly honored, all things being subject to him,” language that derives from an interpretation of Psalm 8:4-6 in which the God Man has glorified the Son of Man by making him little less than himself and giving him dominion over all things. Thus it appears that the Barbeloite system must have originally conceived the Autogenes as a much higher figure than Irenaeus’ account allows.

3. The Fusion of the Barbeloite and Sethite Supreme Triads

Van den Broek goes on to hypothesize that behind the present Barbeloite Father-Mother-Child triad, there lay an older triad of Father, First Man and the Son of Man, or—in terms of the Ophite system of Irenaeus, *Adversus Haereses* I.30.1—the First Man, Second Man, and Third Man. I would urge a modified version of this hypothesis, namely, that such a triad lay behind, not the Barbeloite triad, but rather a triad of supreme principles that was developed by the Sethites independently and alongside the Barbeloite Father-Mother-Child triad. In my view, the Father-Mother-Child triad (whose nomenclature was probably derived from Plato’s *Timaeus*), was original to the Barbeloite Wisdom speculation, and the Barbeloite encounter with Christianity had already resulted in the identification of this Child with Christ before their rapprochement with the Sethites, who seem to have possessed already such a triad of male figures, Father, First Man and Son of Man.²⁶

Perhaps this implies a still prior stage when, instead of a Father, Mother, Son triad, there was only a dyad of Man and the Son of Man, little less than God. Irenaeus, *Adversus Haereses* I.29 and the first part of the *Apocryphon of John* teach a trinity of Father, Mother and Son. But in the second part of the *Apocryphon* the divine voice (“Man exists, and the Son of Man”) that announces the existence of a supreme dyad is identified as that of the Father, the supreme “Man” (BG 47,14-48,10), while the longer version implies a supreme triad (Man-Mother-Son of Man) by identifying the voice as that of the Mother-Father Barbelo (II 14,13-34). In *Eugnostos the Blessed*, there is a supreme pentad: the

26. Although the earliest Sethite speculation may have conceived the members of its triad of God, Adamas and Seth as androgynous beings, they were in all probability given male names. Indeed, Theodoret (*Haer. fab. compend.* I.13) ascribed Irenaeus’ (*Adv. Haer.* I.30.1) Ophite triad of three males, First and Second Man plus Third Male, to the “Sethians, whom some call Ophians and Ophites.”

supreme Fathers Propator and Autopator, and just below them a triad Immortal Man, Son of Man (the heavenly Adam) and Son of the Son of Man (probably Seth) each of whom are accompanied by a consort named Sophia. The same nomenclature is found also in Irenaeus' (*Adversus Haereses* I.30.1) "Ophite" myth, which features a supreme triad consisting of the First Man, the Second Man, and a Third Man (Christ) begotten by the Second Man upon a lower figure, the Holy Spirit, the First Woman. But if one includes among the highest beings the First Man's (feminine) Thought that gives rise to the Second Man (*Ennoian autem eius progredientem, filium dicunt emittentis*), then one has in effect a primal pentad of First Man, his Ennoia, Second Man, and Third Man, above the First Woman.

Evidently there is a good deal of variation here, and one wonders whether these notions go back to a common scheme. It may be that the author of *Eugnostos* inherited a scheme involving only a supreme triad of androgynous beings—Immortal Man, Son of Man, and Son of the Son of Man—above which he superimposed the figures of Propator and Autopator on philosophical grounds, namely that the sequence of sons implied a procreative fatherhood inappropriate for (even androgynous) beings that transcend the visible realm: "the Lord of the Universe is not rightly called "Father" but "Forefather," for a Father is (merely) the origin of what is visible, so he is (actually) the unoriginate Forefather" (III 74,20-75,2). In the case of the "Ophite" myth, a procreative origin for the Second Man is excluded by conceiving him as the instantiation of the First Man's Ennoia, which implies the androgyny of either the Second or the First Man. Again, the fact that both the First Man and Second Man beget the Third Man as the son of the First Woman (the Holy Spirit) suggests that First Woman is really an alternative feminine aspect of the Second Man, and was located below the first two "Men" merely on the grounds that Gen 1:2-3 ("and the Spirit of God was moving over the face of the waters") places the Spirit just above the waters of the Tehom (*sub superiori spiritu segregata elementa, aquam, tenebras, abyssum, chaos, super quae ferri Spiritum dicunt*; Irenaeus, *Adversus Haereses* I.30.1).

Assuming the Ophite myth has hypostatized the feminine aspect of an original triad of three androgynous males into separate female principles (First Ennoia, First Woman, Holy Spirit), one might conclude that its author, like the author of *Eugnostos*, drew upon a myth that featured

only a supreme triad of androgynous "Men." While the first part of the *Apocryphon of John* features the "Barbeloite" triad of Father-Mother-Child, the second part of the *Apocryphon* implies a supreme triad of males when the divine voice announces the names of its first two members, "Man and the Son of Man"—the supreme deity and the divine Adam—who are subsequently supplemented by Seth as son of the son of Man. I suggest that this triad of androgynous "Men" was developed by the Sethites independently of the Christianized Barbeloite movement, and that it originally signified the supreme deity and the celestial counterparts of the earthly Adam and Seth.

One thus arrives at the trinitarian doctrine of the present *Apocryphon*: Invisible Spirit = First Man; Ennoia/Pronoia/Barbelo/Merciful Mother-Father = Second Man; and Autogenes/Christ = Third man. Though portrayed predominantly as a female, the masculine aspect of Barbelo's manifestly androgynous (BG 27,3; II 5,9) nature is frequently symbolized by her epithets, First Man (BG 27,19-20; 27,10; NHC II 5,7), Triple Male (BG 27,21; II 5,8), Mother-Father (NHC II 5,6-7; 6,16; 14,19; 19,17; 20,9; 27,33), and elsewhere Male Virgin (XIII 46,21; XI 59,6, in *Zostrianos* and the *Gospel of the Egyptians* identified as her lower double, Youel).²⁷ It is possible that the tradition of Barbelo's androgyny originated from an identification between the (feminine) Ennoia and the perhaps already androgynous Second Man of the Ophite myth, or between the Son of Man and his feminine aspect Mother of the All (Protogeneteira Sophia) featured in *Eugnostos*. In the process, the articulation of the bisexual nature of the Son of Man into separate Mother and Son figures effectively demoted the Son of Man, Autogenes or Adamas, to a third level below the Mother.

Analogy with the myths of the "Ophites" and *Eugnostos* suggests that originally the supreme triad of the Sethites may have consisted of the supreme deity, Adam, and Seth, and that the Sethite fusion with the

27. According to K. L. KING, "This description of Barbelo, the 'Mother' figure and consort of the Father, makes it clear that 'she' is not unambiguously feminine" ("Sophia and Christ in the *Apocryphon of John*," in *Images of the Feminine in Gnosticism*, ed. K. L. King [Studies in Antiquity and Christianity 4; Philadelphia: Fortress, 1988], 158-176, here 162). "As the Father's thought and providence, Barbelo is the Father, yet she faces him as his feminine counterpart. Her/his identity can be described only in paradoxical terms that join identity and distinction. 'She is both the Father and herself,'" J. J. BUCKLEY, *Female Fault and Fulfillment in Gnosticism* (Chapel Hill: University of North Carolina Press, 1986), 41.

Christian Barbeloites resulted in the demotion of Adam and Seth to the level of the Four Luminaries by securing Barbelo and Christ as the second and third members of the triad. While the systems of the *Apocryphon of John* and the *Trimorphic Protynnoia* equate the third member with both Christ and Autogenes, Irenaeus' Barbeloite myth demotes both Autogenes and Adamas to a lower rank, leaving only Christ as the supreme son. The present Gnostic Sethian arrangement of the Father-Mother-Child triad, followed by Adamas and Seth as a fourth and fifth figure, results from introducing into the Sethite triad of three androgynous humans ("Men") the Barbeloite figure of the Mother. As in the Ophite myth, this was done by conceiving the androgynous supreme Father's thought as his female aspect, and making it into an independent hypostasis, perhaps even his consort, the Mother. The effect of ranking her just below the supreme Father would be to demote the figure of the First Man Adamas from second to third place in the hierarchy; in effect, Adamas would logically become her self-begotten (Autogenes) Son. Yet, because the Barbeloite system had been Christianized, instead of being identified with Adamas, the Autogenes Son is identified with Christ, with the result that Adamas and his son Seth are demoted yet another notch down the hierarchy, thus excluding them altogether from the primal triad.

<i>Sethites</i>	<i>Eugnostos</i>	<i>Ophutes</i>	<i>Barbeloites</i>	<i>Gnostic Sethians</i>
Father = "Man"	Propator	First Man = Father	Father	Invisible Spirit
Son of Man = Adamas	Autopator	Second Man = Ennoia	Mother = Barbelo	Mother = Barbelo
Son of the Son of Man = Seth		First Woman = Spirit		
Immortal Man	Third Male = Christ	Son = Logos = Christ	Son = Autogenes Christ (Logos)	
			Adamas (Logos)	
			Seth	

4. The Demotion of the Logos

It is perhaps ironic that Christ, the second Adam of Christian speculation, usurped the place of the first Adam of the original Jewish Sethite speculation who, according to Wisdom of Solomon 10:1-2, was the first-formed father of the world whom Wisdom delivered and empowered to rule all things. Christ was the third member of the supreme Barbeloite triad, but in the present Sethian myth, Adam is located in the highest of the Four Luminaries over which Christ presides.

Even more ironically, the theogony of the *Apocryphon of John* places the Logos, whom Christian tradition identified with Christ, at a rank even lower than that of either Christ or Adamas. The *Gospel of the Egyptians* follows suit; although it introduces the Logos before Adamas, it places them both after—and thus below—the great Christ of the supreme triad, and has them cooperate together to produce Seth and the Four Luminaries. Assuming that the Barbeloite speculation had provided the model for the Gnostic Sethian primal triad, one would expect the Logos, which the *Trimorphic Protynnoia* (XIII 37,4-8) identifies with the Son as the final mode of Barbelo's self-manifestation—and thus with the third member of the Barbeloite triad—to have occupied a similar rank throughout the Sethian corpus. Instead, the *Apocryphon of John* and the *Gospel of the Egyptians* exclude the Logos from the primal triad, and its rank seems to vacillate between the fourth and fifth place.

In Gnostic Sethianism, the varying position of the Logos owes to the attempt to map the old Sethite triad of God, First Man and Son of Man upon the Barbeloite triad of Father, Mother and Son. Part of this mapping would involve an equation between the Logos and a Son figure of some sort (as, e.g., in Philo), but there are now at least three candidates for this Son: 1) Christ, the Autogenes Son of the Christianized Barbeloite theology; 2) Adamas, the Son of God in the older Sethite speculation, and 3) Seth, son of Adam. Logically, the Son would be Adamas or Seth in a non-Christian context, but in a Christian context, the Son could only be Christ or Jesus. The Logos might be associated with any one of these Son figures, but curiously, the Sethian texts do not regard it as identical with any of them. Rather, the Logos becomes an independent hypostasis and a kind of instrument serving other figures.

Among the Sethian texts, the *Trimorphic Protynnoia* and the *Gospel of the Egyptians* maintain a close relationship between the Logos and Jesus; either the Logos directly rescues Jesus from the cross or Seth, by means of a "Logos-begotten body," puts on Jesus. In the *Trimorphic Protynnoia* the divine First Thought in the form of the Logos is the source of enlightenment through the baptism of the Five Seals. Similarly in the *Gospel of the Egyptians* (III 63,21-64,3), it is the Mother Pronoia who establishes the holy baptism brought by the logos-begotten Jesus whom the great Seth has put on. Thus in both treatises, the primary actor

behind the scenes is the divine Mother, who appears in the world as the Logos in certain guises.²⁸

The only general statement that can be made seems to be that, whether in Barbeloite, Sethian Gnostic, or Christian speculation, the Logos is consistently conceived to be the divine figure who actually descends into this world for the salvation of the contemporary Gnostics. Because the Logos is always active in this world, it is always ranked at the bottom of the hierarchy of unfallen divine beings, and is associated with the appearance of the historical savior, whether it be the Jesus of the Johannine prologue, the Son who puts on Jesus in the *Trimorphic Protennoia*, or the Seth who puts on Jesus in the *Gospel of the Egyptians*.

D. The Platonic Context: A New Alliance

As Christianity, influenced by communal aspirations inherited from Jewish and Roman models of hierarchical authority, spread through the Mediterranean world, it took on a determination to propagate and defend itself as an institution. Increasing hostility between it and other movements which initially shared with it certain features, Christological and otherwise, caused movements like the Sethians to adopt novel Christologies, such as the identification of Christ with the pre-existent Seth, or Autogenes, or the Triple Male Child, in an effort to demonstrate the interpretive power of their own theologies. At first, the Sethians developed these Christologies in the light of their own sacred history. While Christological concepts could clearly depict the eschatological advent of Seth in their own era, to adopt these meant also to reinterpret them in a Sethian way and thus challenge a more "orthodox" Christological interpretation. Although this Christological experimentation preserved for a time their separate conscious identity as an elect body, in the long run it must have earned the hostility of the increasingly better organized institution of the "orthodox" Church. But as the position of the Sethians was

28. Cf. Epiphanius, *Panarion* 39.3.5: "But from Seth by descent and lineage came Christ, Jesus himself, though not by generation; rather he appeared in the world miraculously. He is Seth himself, who visited the race of men then and now because he was sent from above by the Mother." (ἀπὸ τοῦ Σήθ κατὰ σπέρμα καὶ κατὰ διάδοχην γένους ὁ Χριστός ἦλθεν αὐτὸς Ἰησοῦς, οὐχὶ κατὰ γέννησιν ἀλλὰ θαυμαστῶς τῷ κόσμῳ πεφηνώς, ὃς ἐστιν αὐτὸς ὁ Σήθ ὁ τότε καὶ [Χριστός] νῦν ἐπιφοιτήσας τῷ γένει τῶν ἀιθρώπων, διπὸ τῆς Μητρὸς ἀναθεν ἀπεσταλμένος).

weakened by the increasing intensity and sophistication of orthodox Christian heresiological attacks and by the Church's successful co-option of the epic history of Israel, some Sethians seem to have become less attached to their sacred history and rites, and more obsessed with their ultimate goal, union with the divine. Such Sethians moved from emphasizing the eschatological history of salvation that gave them a unique place in history towards the sort of individualistic mystical practice that becomes the center of interest in a new wave of Sethian literary production, the Platonizing Sethian treatises.

I. The Platonizing Sethian Treatises

According to these new Platonizing treatises, the advent of salvation was no longer conceived in terms of the salvific visitations of the divine Mother Barbelo who bore the baptismal enlightenment of the Five Seals; rather she remained above, beckoning these Sethians to exercise a self-performable ecstatic visionary ascent undergone by and then vouchsafed to them by Seth or Autogenes or Zostrianos or Marsanes or Nicotheos or others. As the *Apocalypse of Adam* (85,18-23) suggests, the baptismal waters had become polluted; *Zostrianos* (131,2-14) warns the errant multitudes not to be "baptized with death." The Platonic tradition of contemplative ascent suggested the possibility of a new, non-earthly form of transcendental baptism; the author of *Zostrianos* implemented it.

Probably the first of the Platonizing Sethian treatises, *Zostrianos* is an essentially pagan Greek apocalypse produced in the late second or early third century that effected a rapprochement between traditions at home in Gnostic Sethianism and a Middle Platonism of a strongly Neopythagorean bent. It seems to have been composed as a way of exploiting Platonic metaphysics and epistemology to account for the nature of the Sethian divine and cosmic hierarchy and how the visionary and auditory component of the baptismal rite of the Five Seals afford a saving enlightenment and direct experience of the divine without recourse to the specifically biblical and Christian traditions typical of the earlier Sethian literature. This incorporation of a contemplative mystical ascent into the Sethian tradition seems indebted to the influence of Neopythagorean Middle Platonism, whose representatives such as Philo, Numenius, Valentinus, Julian author of the *Chaldaean Oracles* and probably many others had a strong bent towards contemplative mysticism that they found already in Plato. It is important to note that this religio-

philosophical movement may have been inspired by the old Pythagorean regimen of an ascetic life, withdrawal into closed conventicles, vegetarianism, secret symbols, glorification of the tradition and its ancient founder, slavish respect for past tradition, arithmology and meditation. Its goal was assimilation to God. This Neopythagorean regimen and its speculation would have appeared most attractive to the early ascetic baptismal circles in which Sethianism, Christianity, and many other movements arose.

An urbane devotee of Sethian lore who sought the soul's release from the clutches of material and somatic preoccupations, the author of *Zostrianos* composed this treatise on the basis of mythologumena drawn from the theogonical and baptismal doctrine most evident in the *Gospel of the Egyptians*, and from Middle Platonic theological interpretations of Plato's dialogues—especially of the *Phaedo*, *Phaedrus*, *Timaeus*, and *Parmenides*—that were available in popular Platonic tracts, epitomes or commentaries, such as the source *Zostrianos* shares in common with the later fourth century Christian theologian Marius Victorinus, which seems to have been an anonymous *Parmenides* commentary.

2. The Response of the Platonists

Like these Platonic tracts, the Greek *Zostrianos* also came to circulate in Plotinus' seminar in third century Rome, where it was not only critically appraised—leading to the refutation of certain of its revelatory claims by Amelius and Plotinus himself—but also seems to have caused Plotinus to tighten up certain aspects of his own metaphysics, particularly the “intelligible biology” by which he explored the role of life and the truly living being in the origin and nature of his intellectual hypostasis. By attributing its doctrine to an ancient revelation granted to Zostrianos, great-grandfather of Zoroaster (identified with Er the Pamphylian from whom Plato himself, according to *Republic* X, inherited insights concerning the structure of the other-world),²⁹ *Zostrianos* implicitly

29. The name Zoroaster occurs only in the colophon (VIII 132,9), which need not have been an original part of the treatise, but added only later. According to Arnobius, *Adversus nationes* I.52 (“that Bactrian, whose deeds Ctesias sets forth in the first book of his History; Armenius, grandson of Zostrianos [MS Osthanes] and Pamphilian friend of Cyrus”; cf. Clement of Alexandria, *Stromateis* V.14.103.2 and other late sources), Zostrianos was the father of the Armenios said by Plato (*Republic* X 614B) to be the grandfather of Er the Pamphylian who related the experience of his own death in battle; this Er was at some point assimilated with Zoroaster. The

claimed an authority for its Platonic metaphysics and approach to the knowledge of transcendent reality that was more ancient than Plato himself. For Plotinus, this raised the issue of the ultimate source and authority for his own doctrine as well as that of his Platonic predecessors and of Greek philosophy in general. As far as Plotinus was concerned, the entire metaphysics of the Platonizing Sethian texts was a grand misrepresentation of Plato's *Timaeus* (esp. 39E) and a violation of sound philosophical method; rather than flatly asserting the authority of revealed truth as the basis of their novel interpretations, the authors and users of such texts ought to present their own opinions with courtesy and proper philosophical method (*Ennead* II, 9 [33] 6).

The treatise *Allogenes* partly made up for these perceived defects by achieving greater clarity in its metaphysical exposition and avoiding misrepresentations of the *Timaeus* by omitting any account of the world's creation (as well as references to non-philosophical ritual practices like baptism and excessive ecstatic utterances) and shifting the emphasis to the more refined, less mythological epistemological doctrine of the *Symposium* and *Parmenides*; in this way it may have avoided some of the more penetrating criticisms from Plotinus' circle without abandoning the role of the divine beings essential to Sethianism and its commitment to the authority of revelation. On the other hand, given its incantatory and doxological character, a treatise like the *Three Steles of Seth* would have, and apparently did, entirely escape the notice of these Platonists even though it traded in the same metaphysics and ascensional technique. *Marsanes* gives signs that it was written later than Plotinus, possibly near the time of Iamblichus and Theodore of Asine; only the first twenty of its 68 extant pages delve to any extent into the transcendental metaphysics of *Zostrianos* and *Allogenes*, mostly by way of summary rather than exposition. Perhaps at a still later date, the untitled treatise of Codex Bruce, while it contains some of the technical meta-

figure of Iolaos, Zostrianos' putative father (cf. 4,10), is attested as far back as Hesioid (*Theogony* 102; 323; 340; 467) as a great warrior. Diodorus Siculus (*Bibliotheca Historica* V 15.2) identifies him as the son of Herakles' brother Iphikles; in a fit of madness Herakles betrothed his own first wife Megara to his nephew Iolaos. According to Zoroastrian sources (*Zadspram* 13), “The enumeration of the lineage of Zartosht is Zartosht, son of Pourushasp, son of Purtaraspo, son of Aurvadasp ...” (extending back to Gayomard), while his mother and grandmother were Dukdaub and Freno.

physical and baptismal vocabulary found in *Zostrianos* and the *Gospel of the Egyptians*, would not at all invite a philosophical reading.

3. The Transformation of Basic Sethian Doctrine

The earlier Sethian treatises present the Mother Barbelo as chief actor, the principal initiator and agent of enlightenment and salvation. She is ranked immediately after the supreme deity and is the source of the aeonic world. Most importantly, even though she is an androgynous being, a "Mother-Father" (μητροπάτωρ) and "Male Virgin," she is ultimately the Mother of those Gnostics to whom she descends, enlightens and receives back into the divine world. In this sense, she is the receptive principle *par excellence*, and no more fitting designation could be given her than to be identified as the "Mother" member of Plato's supreme triad of first principles, the Receptacle. Like Plato's Receptacle, her seed could only hope to live by being reintegrated within her, the Womb of the All.³⁰

30. The stages by which this identification took place are scarcely recoverable, but if one were to hazard a guess, it might have included the following factors: 1) Barbelo, perhaps a *nomen barbarum* representing the Tetragrammaton or name of Yahweh, is consistently conceived as the first thought (*πρώτοις, πρωτέννοις*) of God, which would associate her with the transcendent forms insofar as these were considered to be God's thoughts, a conception typical of Middle Platonism. 2) Barbelo is more than once conceived as the Womb of the All, a notion rather close to Plato's concept of the Receptacle of becoming. 3) Barbelo is frequently called the merciful "Mother" or "Mother-Father." 4) Barbelo is said to have originated from the self-reflection of the father, much as *Eugnostos the Blessed* (NHC III,3 and V,1) conceives the origin of its second principle, the Autopator. While Plato and Old Academic thought conceived the Dyad (a mother figure) and the One (a father figure) as two coeval principles, neither derivable from the other, the advent of Neopythagorean schemes of the derivation of the number series in the first century BCE provokes Platonists under its influence to work out schemes in which the dyadic feminine principle is derived from the Monad, using the images of self-replication, self-retraction, self-extension, the sprouting of a seed, and so on. 5) Barbelo (explicitly in *Zostrianos*) serves as a receptacle or Womb for her spiritual progeny, and gives rise to the Self-begotten Son by conceiving him as a spark of the Father's light, quite as Plato represents the images of the Father's forms taking on substantial reality within the Receptacle; indeed, this son, identified with Christ and perhaps with Seth, is certainly an image of the Father. 6) In the Sethian Platonizing treatises, Barbelo begins to be conceived hypostatically as the divine Intellect, and is accordingly tripartitioned into a contemplated, contemplating and demiurgic mind, the lowest of which is identified with the self-begotten Son, a scheme rather close to that of Numenius. A corollary of this development is the

But beginning with *Zostrianos* (and perhaps the *Three Steles of Seth*) the Father, Mother, Child nomenclature for the supreme divine triad in the earlier Sethian treatises begins to fade, and the ontological position of the Mother begins to decline. The earlier Sethian treatises such as the *Apocryphon of John* portray the advent of salvation as conveyed by a series of temporally successive descents into this world by the Mother Barbelo in the form of various modalities, culminating in her gift of the baptismal rite of the Five Seals. However, starting with *Zostrianos*, the Platonizing Sethian treatises exhibit a more vertical, non-temporal, supra-historical scheme in which salvation is achieved, not through visitations of the Mother, but through a graded series of visionary ascents initiated by the Gnostic himself. In *Zostrianos*, the visionary ascends through the celestial realm to the intellectual level of the Barbelo Aeon. In *Allogenes* and perhaps the *Three Steles of Seth*, the ascent does not terminate in the Barbelo Aeon, but continues through the levels of the Triple Power, culminating in a non-knowing, mentally vacant revelatory encounter with the Unknowable One at the summit of all. In effect, the Aeon of Barbelo has now become only a stage on the path of ascent, no longer its goal or even its author. This shift is evidently the product of a deeper degree of involvement with a contemplative Platonism that takes its start in Plato's *Symposium* and leads directly to Plotinus. The inevitable result is an increased reliance upon self-performable techniques of enlightenment and a decreased reliance upon the salvific initiatives of the Mother Barbelo.

This development is to be explained by a shift in Sethian preoccupations away from the story of their primordial origins and the sacred history of divine initiatives and interventions by Barbelo and Seth on their behalf toward Platonic metaphysics, in which the feminine, maternal principle was associated—even since the time of Plato—with the deficiency of the Dyad. As we shall show in Chapter 9, particularly after the time of Philo, contemporary Platonism had a strong tendency, especially

introduction of a new triad, the Triple-Powered One, as the liaison between Barbelo and the Father. The result is Barbelo's relative demotion in the scale of being, which seems to result from an increasing tendency towards a philosophical monism involving the elevation of the Father as far as possible from subordinate beings, but still leaving him contemplatively accessible. Such a tendency is typical of the Neopythagoreanizing Platonists from Eudorus (see Chapter 9), and it should not be surprising that it would have its equivalent among those Sethian authors that over the course of time incorporated the insights of Middle Platonic metaphysicians.

in the cases of the second-century Platonists Plutarch and Moderatus, to demote the feminine principle to lower ontological levels: in positive form, to that of the rational aspect of the World Soul, and in negative form, to its irrational aspect which is regarded as the source of cosmic evil. This trend towards demotion worked its influence upon the Platonizing Sethian treatises, whose authors seem to have been closely allied with such Platonists, although not to the point of making the maternal principle the source of evil.

Both Philo and the *Chaldaean Oracles*, like the early Sethian treatises, locate a positive maternal principle at the second highest level of reality. Philo exalts Sophia nearly to the rank of God's consort and employs the terms Father, Mother and Son to designate God, Sophia, and the Logos, but unlike the earlier Sethian treatises, he fails to invoke any family triad or group of first principles by these names. But, as we will see in Chapter 9, shortly after the time of Philo, among second century Platonists Plutarch and Numenius, one begins to see metaphysical systems in which the feminine principle is regarded as the source of evil and irrationality in the universe, not only in the sublunar realm, but in the celestial realm as well.³¹ Virtually the sole exceptions to this negative valorization of the feminine principle are the *Chaldaean Oracle*'s portrayal of Hecate and the early Sethian portrayal of Barbelo.³²

In this regard, the Sethian valorization of the feminine principle can be taken as an index of the degree of the Platonic contribution to Sethian theology. The first traces of the so-called Barbeloite speculation visible in the *Apocryphon of John* and the *Trimorphic Protynnoia* display the highest estimation of the feminine principle as the salvifically active member of the supreme Father, Mother, Child triad inspired by the *Ti-*

31. Plotinus' treatment of the feminine principle is even more complicated: as Life, a vital trace of the One, she is the source of Intellect. Yet as intelligible Matter and true unlimitedness, she is dangerous: had that aspect of her which has escaped the persuasion of being and truth not sunk down into the realm of images, her continued presence above would have threatened the destruction of the limiting principle itself.

32. The Sethians continue to present Barbelo as unequivocally good, and her lower double Sophia as tainted yet basically innocent; even though she mistakenly bore the ignorant demiurge, she continues to be "our sister Sophia." But despite this positive estimation of the Mother Barbelo, the Sethians also tend to demote her from her early status as the next highest principle after the Invisible Spirit, to a level subordinate to that of the interposed masculine triad of the Triple Powered One. The family triad has been split apart.

maeus. Then, as Sethian thinkers became more heavily involved with the Platonic metaphysics of the second century in which the feminine principle was becoming increasingly associated with irrationality and evil, that positive estimation wanes. Indeed, in *Zostrianos* and the other Platonizing Sethian treatises, the Father, Mother, Child nomenclature becomes obsolete. It is not Barbelo's maternal characteristics as the merciful Mother and Womb of the All that are stressed; it is rather her status as the Knowledge or Intellect of the Invisible Spirit that is emphasized, an entity which Platonists traditionally treated in masculine terms as Intellect (*νοῦς*). She is no longer so much "Mother Barbelo" as she is the masculine Aeon of Barbelo.³³ It is ironic that, although the early Sethians seem to have had the greatest share in the first and second century rehabilitation of Plato's Father, Mother, Child triad, the increasing Sethian alliance with the very philosophers who likewise traced their doctrine back to Plato resulted in the demotion of that triad to the status of a mere preparatory level of visionary ascent along the way to a reve-

33. Another possible Platonic influence on the Gnostic systems is the multiplication of feminine beings located at various levels of reality, noticeable from Speusippus (discussed in Chapter 8) onward. The case of *Eugnostos the Blessed* (NHC III,3 & V,1), which displays no interest in family triads, preferring instead the masculine triad of Man, Son of Man and Son of the Son of Man, is most instructive here: all the female principles bear the name Sophia, but what distinguishes each of these figures is for the most part the epithet of the male consort with whom they are paired. That is, it is the number of male principles needing a consort that determines the number of female principles. However, Speusippus, the first Platonist to introduce multiple feminine principles, justified it on the grounds that, if there were only one Receptacle, only one kind of product would result, which is impossible, since the world contains many different kinds of things. That is, it is the number of different offspring that determines the number of female principles. In certain of the Sethian treatises, especially the *Gospel of the Egyptians*, the feminine beings frequently seem to have been invented out of thin air, not from established Sethian tradition, in order to explain the origin of important male figures, such as the Child of the Child, Adam, Seth and Seth's seed. The same may be true for the Christianized Sethian treatises in general, where the center of interest is in the origin and work of the Self-begotten Son Christ, or of the divine Logos. Even though his mother Barbelo arranges his conception and sends him on his saving mission, or is herself conceived to be the actual savior appearing in the masculine guise of her son, it is still the son who is perceived to have the decisive soteriological contact with the gnostic devotee. And in the cases where Barbelo's soteriological efforts are presented as a threefold descent, it is only her third appearance in masculine form that is finally effective.

latory encounter with a supreme and genderless "One"; such is the doctrine of the Platonizing Sethian treatises.

Although the Platonizing Sethian treatises as a group have completely revised the traditional Sethian path to enlightenment away from the pattern of descending revealers who appear in a baptismal rite toward an ascent of the soul toward a vision of the supreme realities, *Zostrianos* continues to invoke the Sethian baptismal *dramatis personae* as both enablers and objects of transcendental vision, and the levels of ascent are said to be marked by baptisms, often in living water. And, although *Zostrianos* abandons the early Father, other, Child theogonical nomenclature for the supreme triad, it is replaced by the "derivational" Existence, Life, Blessedness triad latent within the Invisible Spirit at the highest level, and at a lower level, the older triad of Barbelo's attributes Prognosis, Aphtharsia, and Aionia Zoe (as in the *Apocryphon of John*) is replaced by a triad of ontological levels, Kalyptos, Protophanes, and Autogenes.

III. THE TWILIGHT AND ECLIPSE OF Gnostic SETHIANISM

It may be that the Sethians' gradual shift away from their original communal baptismal context—interpreted by means of a rich history of their primordial origins and salvation towards the more ethereal and individualistic practice of visionary ascent—contributed to the eventual decay and diffusion of those who identified with the Sethian traditions. Around 375 CE Epiphanius had difficulty recalling where he encountered Sethians; they are not to be found everywhere, but now only in Egypt and Palestine, although, fifty years before, they had spread as far as Greater Armenia (*Panarion* 39.1.1-2; 40.1). Epiphanius also says that, near the inauguration of the Sassanide era when Mani, who also rejected baptism, began his worldwide mission, the Archontic branch of Sethianism had likewise rejected baptism and the sacraments associated with the Church.

In any case, it is clear that after 200 CE, some Sethians as well as other Gnostics were engaged in discussion with Plotinus and the Neoplatonists. While initially welcomed in pagan Platonic circles, their insistence on the authority of revelation and on enumerating and praising their traditional divine beings with hymns, glossalalia, and other forms of ecstatic incantation began to irritate more sober Platonists such as

Plotinus, Porphyry and Amelius. Although the Platonists initially regarded the Sethians as friends, soon they too, like the heresiologists of the Church, began writing pointed and lengthy attacks upon them for distorting the teaching of Plato which they adapted to depict their own spiritual world and the path towards assimilation with it.

This rejection, coupled with the official sanction of Christianity under Constantine and the attendant pressure against the very paganism the Sethians had turned to, seems to have resulted in the gross fragmentation of whatever Sethian communities that may have survived into various derivative and other sectarian gnostic groups in Egypt, Palestine and Syria, where they may have no longer have been identified as Sethians, but perhaps as Archontics, Audians, Borborites, Phibionites, Stratotici and others. The seed of Seth had been scattered indeed.

CHAPTER EIGHT

THE BEGINNINGS OF PLATONIC SPECULATION ON FIRST PRINCIPLES

The purpose of this and the following two chapters is to trace out the development of Platonic speculation on first principles from Plato through the Platonic-Neopythagorean literature of the first three centuries of the common era, so as to form a background for understanding the nature of the speculation on first principles found in the Platonizing Sethian treatises, to be treated in Chapter 12. This treatment of doctrines concerning first principles will then be supplemented by a similar consideration of Platonic doctrines on the relation between body and soul and on the means of knowing God in Chapter 11. The present exposition of Platonic metaphysics falls into three segments: 1) Plato, the Old Academy, and the older Pythagoreans, treated in this chapter; Neopythagoreanism and Middle Platonism, treated in Chapter 9; and early Neoplatonism, treated in Chapter 10. These chapters are not intended as a complete or systematic exposition of these thinkers, and so will only touch on those works and concepts which have proved useful for understanding the metaphysics underlying the Sethian treatises.

I. PLATO AND THE OLD ACADEMY

The Plato of the early and middle dialogues does not seem to be interested in cosmology as such, but rather with the question of what can be known. This concern with epistemology led Plato (427-347 BCE) increasingly to a consideration of the ultimate constituents of the universe. Like some of his predecessors, such as Empedocles (ca. 492-432 BCE), however, in varying ways he eventually took up the fundamental problem established by Parmenides (ca. 510-450 BCE) concerning the relationship between being—which as the only truly determinate and enduring reality is all that can be truly known—and the becoming and change characteristic of our daily experience, whose apparent reality is simply the consequence of erroneous human convention: on the one hand, only eternal, unchanging Being can exist and cannot come into being, grow or perish, especially since its inviolability is ensured by the bonds estab-

lished by Justice, Necessity and Destiny. On the other hand, this universe, inhabited by ignorant men, has come into being, will grow and perish. The two realms are absolutely incompatible and it is literally unthinkable that a confusion between them should exist. Most histories of Greek philosophy explain subsequent Presocratic philosophy—and that of Plato—as an attempt to answer Parmenides' discomfiting conundrum concerning these two realms.

A. Plato

Plato is a Parmenidean philosopher insofar as he too posits a realm of unchanging eternal and truly real things beyond this changing world of ours: the Ideas or Forms. But he is concerned to overcome the gap between these two realms in a way more satisfactory to him than that of his predecessors. Characterizing Parmenides' realm of static being as a transcendental realm of eternal Ideas which alone are truly knowable, Plato "saves the phenomena" of the ordinary realm of change and becoming by supposing that things in this world are not merely the product of erroneous convention, but have a kind of quasi-existence as reflections or imitations of or participants in the transcendental Ideas. A thing can only be known by apprehending its unchanging form, shape, or Idea as its ultimate reality; the appearance of the thing, its phenomenal image, is not an object of true knowledge, but only of mere opinion or belief.¹ Only the ideas of things have real being, although at points it seems that certain forms are more ultimate than others, or that there is a single ultimate form called the One, Unity, the Good, or ultimate Beauty. In *Republic* VI 509B, Plato even alludes to a supreme idea, the Good, that embraces all the other ideas:²

1. In the Academy, there is the closest relationship between the idea (*ἰδέα*) or essence of a thing and its form (*εἶδος*, figure, shape, contour, outline). According to P. MERLAN (*From Platonism to Neoplatonism* [The Hague: Martinus Nijhoff, 3rd ed. 1968], 43), the form of a thing is what keeps it apart from all other things; it is the boundary between it and its surroundings; it is a frame that remains stable (whether rigid or elastic), although the matter of the thing changes. It is the form by which each thing remains identical with itself and different from everything else. The form represents the element of being as opposed to the element of becoming. The form is also the equivalent of the presence of the idea in the thing; to the extent to which a thing has a form, it participates in its idea.

2. Καὶ τοῖς γιγνώσκομένοις τοίνυν μὴ μόνον τὸ γιγνώσκεσθαι φάναι ὑπὸ τοῦ ἀγαθοῦ παρεῖναι, ἀλλὰ καὶ τὸ εἶναι τε καὶ τὴν οὐσίαν ὑπ' ἔκεινου αὐτοῖς

the objects of knowledge (the Ideas) not only receive from the presence of the Good their being known, but their very existence and essence is derived from it, though the Good itself is not essence, but transcends even essence in dignity and power.

1. The Reconciliation of Being and Becoming: Demiurge and Soul

In the *Timaeus*, Plato uses a lengthy discourse by Timaeus, the Locran statesman and philosopher, to explain how the phenomenal world has come to reflect these transcendent Ideas. According to G. REYDAMS-SCHILS, Timaeus begins his account (*Timaeus* 27D) with a number of axioms and derived principles.³ First, reality has two aspects, eternal Being, approachable through reason and thinking, and continually changing Becoming, which is always coming to be and passing away (*γιγνόμενον καὶ ἀπολύμενον*), and is the object of irrational sensation (*ἄλογος αἰσθητὸς*) and opinion. Second, everything which comes to be must have a cause, which is to be found in the figure of an unquestionably good divine demiurge or craftsman. Third, whatever the demiurge creates after the paradigm of immutable Being is necessarily beautiful and best, while whatever derives from Becoming is not. Thus the cosmos is suspended between Being and Becoming: since it is visible, tangible, and has a body—thus an object of sense-perception—it belongs to the realm of Becoming, but since it is the most perfect of all things and derives from the best of causes, it must be the image of something else, namely an eternal paradigm that belongs to the realm of Being. Since the Becoming that characterizes the universe stands to Being as true opinion (*πίστις*) stands to truth, only a "likely account" (*εἰκὼς μῆθος*) of its generation is possible.

Timaeus goes on to claim that the universe as a whole is "alive, endowed with a soul and a mind," and that it "has come about through divine providence" (*Timaeus* 30B8-9); it is a unique perceptible whole that contains all living beings, modeled upon the intelligible Living

προσέειναι, οὐκ οὐσίας ὄντος τοῦ ἀγαθοῦ ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρεσβείᾳ καὶ δυνάμει ὑπερέχοντος.

3. G. REYDAMS-SCHILS, *Demiurge and Providence: Stoic and Platonist Readings of Plato's Timaeus* (Monothéismes et Philosophie; Turnhout: Brepols, 1999), 17-32. See also L. BRISSON, *Le même et l'autre dans la structure ontologique du Timée de Platon: Un commentaire systématique du Timée de Platon* (Sankt Augustin: Academie Verlag, 2nd rev. ed., 1994).

Being which contains all intelligibles, that is, the Platonic forms. As a sensible body endowed with the most perfect shape (a sphere) and motion (circular), the universe is a self-contained harmonious mixture of the four elements, and is therefore preserved from dissolution, since the providence of its creator also guarantees its preservation. The variety and multiplicity of the universe owes to a combination of its basic "stuff," the four fundamental elements (earth, air, fire and water), whose structure and measure provide its basic "shape."

The whole is animated by an orderly and harmonious Cosmic Soul that is also faithfully shaped by the demiurge according to the paradigm of the truly Living Being. This soul governs the Cosmic Body, pervading it from within, and enveloping it from the outside. The central points regarding the soul of the universe in Plato's account are: (1) The Demiurge wished that the world be the best possible and thus he decided that a world with intelligence was better than one without it. But since there is nothing with intelligence that is without soul, the Demiurge decreed that the world should have a soul (*Timaeus* 29D7-30C1). (2) The soul of the universe is located in the center of the body of the universe and extends throughout the body and wraps around outside it (*Timaeus* 34A8-B9). (3) Soul is prior to body in birth and excellence, and is its ruler (*Timaeus* 34B10-35A1). (4) The soul of the universe is composed of a mixture of indivisible Existence, Sameness, and Difference as well as divisible Existence, Sameness, and Difference (*Timaeus* 35A1-B3). (5) The soul is then divided or marked according to harmonic intervals (*Timaeus* 35B1-36B6). (6) The soul is then torn lengthwise into two strips that are connected to form two circles, an outer and an inner, the former comprising movement of Sameness, the latter movement of Difference (*Timaeus* 36B6-D7).

This cosmic soul is the result of the demiurge's reasonable and harmonious combination of three elements, Being, Sameness and Difference, each of which is apparently manifested in two modes, the "indivisible and ever constant," and "the divisible which comes to be in bodies" (*Timaeus* 34B-36D). Since the sensible world is an image of the Forms, it must resemble its model—thus Form is the cause of similarity—but as an image, it must also differ from it, the difference being guaranteed by the empirical multiplicity of its sensible instances. It is a balance between three ingredients, each of which has an indivisible, i.e., intelligible, and a divisible, i.e., somatic, aspect: one intermediate be-

tween indivisible and divisible Being, one intermediate between the indivisible and divisible Same and one intermediate between the indi-visible and divisible Other. Being, Same, and Other are the fundamental ingredients of everything: the intelligible realm, the sensible world, and the Cosmic Soul intermediate between these. The Demiurge divides the World Soul's mixture of Same, Other and Being into parts according to mathematical proportions, splits it in two, and shapes each half into circles set at an angle to each other. The outer circle, called the circle of the Same, defines the motion of the fixed stars and has the intelligible realm as its object, while the inner circle of the Other is further divided into seven strips serving as orbits for the seven planets, and has true opinion about the sensible realm.⁴

Furthermore, the human body is a microcosm of the larger macrocosm. It is made from the same elements as the cosmic body, but is fabricated, not by the divine demiurge, but by lower gods who imitate the demiurge as best they can. Human bodies not only lack the eternity of the cosmic body, but, unlike the cosmos, must interact with an exterior realm, necessitating hands, feet and sense organs that engage in non-circular, linear motions and accelerations. Within the body's spherical head resides its own rational soul, which the demiurge takes from the remaining mixture used for the divine and immortal cosmic soul. It consists of the same ingredients as the World Soul with its own two circular movements corresponding to Same and Other, but in a less pure mix-ture.

When, however, this immortal part of the soul is attached to a human body by the lesser gods that the demiurge has provided for this purpose, its motions are upset and become chaotic. What is more, these lesser gods also append to the immortal soul two lower, mortal parts—spirit and appetite—yielding a tripartite soul with one immortal and two mortal parts. Unlike the immortal part of the soul, the mortal parts made by the lesser gods will sooner or later perish along with the body, while the immortal part must enter into a series of successive incarnations. The first incarnation is said to come about "out of necessity" (*Timaeus* 42A) and is decreed by fate (*Timaeus* 41E) to the accompaniment of blind mechanical processes among the four elements that oppose the rational and purposeful actions of the divine demiurge. But during an individ-

4. Of the Sethian treatises, only *Marsanes* offers a more or less direct implementation of this doctrine of the soul; see Chapter 14.

ual's lifespan, the rational part of the soul can learn to control the bad influences of its lower parts, and eventually return to its divine origin; since the circular motions of the Cosmic Soul are present in both the heavenly revolutions and in the immortal part of the human soul, humans can attune their souls to the Cosmic Soul by observing the heavenly revolutions through sight and thinking.⁵

2. Paternal Reason Persuades Maternal Necessity: the Receptacle

So far Timaeus has been discussing the works of reason (*Timaeus* 47E) in the universe. But this universe is not merely the product of reason, it is a combination of reason and necessity, the "erratic cause," which reason must persuade into orderliness insofar as possible. However, in 48E-52D Timaeus restarts his account in the form of a curiously self-contained, alternative creational myth, or perhaps counter-myth, that takes the reader back to the pre-cosmic phase of the universe at a point prior to the demiurge's creative involvement. It now turns out that the axiomatic factors of Being and Becoming must now be supplemented by a "third kind," an inert receptacle (*ὑποδόχη / τὸ δεχόμενον*), also called the wetnurse (*τιθήνη*), mother (*μήτηρ*), and nurse (*τροφός*) of all Becoming, as well as a space (*χώρα*) or place (*τόπος*) or seat (*ἔδραν*) in which all sensible things come to be and have their being, and out of which they pass away. While the demiurge explains how the cosmic image resembles its model, it is the receptacle that explains why it differs from its model.

At *Timaeus* 52D (cf. 30A), Timaeus makes another sudden shift, this time from a receptacle depicted and entirely inert and neutral, to one in chaotic motion, which already in the pre-cosmic phase has minimal features or traces of sensible things (containing moistness and fieryness and receiving the shapes of air and earth and certain visible characteristics) in complete disorder by which it is shaken in such a way as to separate out the four elements—as if from a pre-existent chaos. Thus when

5. Uniquely among created beings, the human soul is granted intelligence (*νοῦς*) as a divine *daimon* to direct him away from earth toward his kinship with heaven, where each soul has its own star from which it came and to which it will return. The cosmic intelligence of the demiurge is responsible for human souls, whose immortal part will be compounded of the same blend of ideal and instantiated being, sameness and difference as the world soul itself. Once brought to order by the world soul, the younger cosmic gods, also created by the world soul, mold the bodies of all living things.

the Demiurge starts his ordering activities he finds not merely an inert and empty receptacle, but a kind of Becoming already embedded in it.⁶ The recalcitrance of these pre-cosmic elements is the work of Necessity, and limits the ability of the Demiurge's ordering activities. Thus Necessity and the Reason of the Demiurge that persuades Necessity into order are the two forces that shape the cosmos.

In any case, no matter whether the receptacle is inert and empty or already possessed of precosmic traces of the elements, it is always passive and receptive, never engaging in any intentional or proactive activity. The combinations of triangles which form the primary bodies are not formed by the Demiurge from the Receptacle, but rather projected onto it, as onto a kind of movie screen. The Receptacle is simply their *χώρα* or *ἔδρα* (*Timaeus* 52A). Upon these rudiments or traces of the four elements, he imposes the elemental shapes—the regular polyhedra (pyramid, octahedron, icosahedron, cube and, to insure the ultimate spheroidal shape of the ultimate result, a fifth, the dodecahedron) that correspond to the character of each of the four elements (fire, water, air, and earth) plus the novel fifth element aether—of which the cosmos will be constructed.

6. The following are the characteristics of the receptacle: it is distinguished from Being and Becoming as a third entity (48E4); it has the nature of a receptacle of all becoming (*πάσης γενέσεως ὑποδοχήν*, 49A5-6); it is like a nurse (*τιθήνη*); it must be called always the same (*ταύτον δέ*, 50B6-7) it never departs from its own power or function (*δίναμις*, 50B7-8) it always receives the whole (*τὰ πάντα*, 50B8-9); it never in any way takes on a shape of any of the things entering it (*μορφὴν οὐδεμίᾳν ποτὲ οὐδενὶ τῶν εἰσιόντων ὅμοιαν εἰληφειν*, 50B8-C1); it is naturally there for everything as a mold (*έκμαγειν*, 50C2); it is changed and distorted by things entering it, and on their account appears differently at different times (*κινούμενόν τε καὶ διασχηματίζοντον ὑπὸ τῶν εἰσιόντων φάνεται δὲ δι' ἐκεῖνα ἄλλοτε ἀλλοῖον*, 50C2-4); it is that in which it becomes (*τὸ δ' ἐν φύσει γίγνεται*, 50D1); it is a mother (*μήτηρ*, 50D); it is an invisible and shapeless form, all-receiving, partaking somehow most mysteriously in the intelligible (*ἀνόρατον εἶδός τι καὶ ἀμορφόν, πανδεχέσ, μεταλαμβάνον δὲ ἀπορώτατά πῃ τοῦ νοητοῦ*, 51A7-B1); it is a kind of being which is spatial, eternal (*γένος δὲ τὸ τῆς χώρας δέ*) and indestructible, and provides a basis (*ἔδραν*) for all created things, and is apprehended imperceptibly by a sort of spurious reasoning (*μετ' ἀνατοθησίας ἀπότον λογισμῷ τινι νόθῳ*, 52A8-B2; it existed before the heaven (*οὐρανός*, 52D4) and it is the nurse of generation (*γενέσεως τιθήνη*, 52D5). It is this receptacle that subsequent Platonists—but not Plato—will call a "substrate" or "matter" (*ὑλὴ*). It is at first said to be completely passive and neutral, not at all serving as the material *out of which* anything is made, but merely receiving the copies of the Forms that have already taken shape in the Paradigm.

All sensible objects are therefore images of the Forms, emerging, existing, and perishing without ever acquiring a stable identity within the volume of their "mother," the Receptacle and Nurse of becoming.⁷ Like the main creation account, this one also stresses that phenomenal being is an image of the Forms. But unlike the rather more "patriarchal" main account, there is here no indication that phenomenal being is the result of an imposition of form upon a preexisting chaos by an active—though ungrudging and generous—male demiurge. In this more "matriarchal" account, there is no concept of the forceful imposition of form upon matter. Rather one finds an emphasis upon the ungrudging receptiveness and neutrality of the motherly Receptacle as the necessary condition for the world's coming into and continuing in being. Rather than images of imposition of form from above, one finds the image of persuasion, according to which the rational power of the demiurge persuades or elicits the cooperation of powers or forces that were previously indifferent or even hostile to one another. The emphasis lies on the realization that all phenomena are sprung from a common and all-encompassing—though to some extent recalcitrant—receptiveness to that persuasion.

There is also the implication that only the Forms and the Receptacle, as first principles, have any independent being of their own, while the images, the things that we see in the world, are only reflections in the prior being of the Receptacle. According to this account, Becoming is not an independent principle, but only a deficient imitation of Being. The images have no substantial reality; their being *is* that of the Receptacle.⁸

7. E. N. LEE, "On the Metaphysics of the Image in Plato's *Timaeus*," *The Monist* (1966), 341-368, and a private communication of April, 1985.

8. The images constitute the contents of the sensible world. While the Forms are the object of intellection and the images are objects of perception, the Receptacle is neither an intelligible nor a sensible object. It only partakes of the intelligible in a most puzzling way, and can be apprehended only by a kind of spurious reasoning. The Forms here involved are mainly those of the four elements, whose "qualities" comprise the content of the Receptacle. Prior to receiving the triangular geometrical shapes by which the demiurge imposes order upon them, these qualities or images enter and exist in the Receptacle in a state of disequilibrium, resulting by sheer necessity in a chaotic movement which agitates the Receptacle and by which the Receptacle in turn agitates them. Order is only produced when the demiurge gives the elemental qualities a distinct configuration by imposing shapes and numbers on them. In this way, Reason persuades Necessity insofar as possible, yet never completely, since there is always a residuum of a necessary indefiniteness or randomness

In *Timaeus* 50D, Plato introduces the family triad of Form as Father, Receptacle as Mother, and phenomenon as Child (*έγγονος*) or "intermediate nature" (*μεταξύ φύσις*).⁹ But this is not an ordinary "procreative" family, for Plato makes it clear that this Father is absolutely aloof from all other realms: he never receives anything other than himself, nor ever himself goes out into any other. It is by the agency of forms and numbers alone that the Father marks out the images, and, in order to survive, the offspring must continue to exist "in" their mother.¹⁰ That is, Plato offers two orders of being: a transcendent father who remains aloof from all else and who does not himself appear, and a dyad of mother and child which, though substantially separate from the father, is his phenomenal representation and the very expression of his transcendence. The father and mother are not a pair of beings who between them generate a third. Plato's metaphor of the family triad expresses the thesis that lower orders of being are not orders of being unto themselves, but in fact are the manifestation of the transcendent who is beyond being. This world is nothing other than the manifestation of the transcendent, the

that escapes the ordering process. The errant cause of the Receptacle is never completely mastered, and there are copies of the forms that never enter into the perfectly circular motion of Reason, but persist in an irrational rectilinear motion in the six directions.

9. According to Plutarch, *De anima Proc.* 1012E4-6, Zarathustra, Pythagoras' teacher, called the One the "Father," and the indefinite dyad the "Mother" of number.

10. In his early fifth century CE *Commentary on the Timaeus* (273, 277.13-278.7; 316, 313.2; 329, 323.18-20; 330, 324.19-23; 337, 330.10-331.4; 344, 336.5-6; 349, 341.5-6), Calcidius interprets the relation between paradigm, receptacle and sensible form in such a way as to show that form does not combine directly with matter but produces a lower form as an image (*imago, simulacrum*) of the higher, appearing in the substrate to produce a sensible body: the Father (*pater*, i.e. the *ideae*) joins (*conectere*) sensible form to matter to provide these lower forms with substance and similarity (*similitudo*). These forms, enclosed by matter as in a womb, cannot exist alone and *per se* without support from the thing (the *mater*) that sustains them. In the process, matter is moved by the coming together of forms (*species* which are in turn images of the eternal and immortal *species*) entering into and informing it and moves those same forms in turn. The offspring (*proles*), as a generated form, stands between the truly existent and "that which is not among existent things" as an "existent in a sense" (*esse aliquatenus*; cf. Porphyry, *apud Simplicius, In Phys.* 9.135,1-9). Matter gives existence to the forms by providing a foundation (*stationem* = *ἔδραν*) for them and for "all that arises in its womb," and the forms in turn give existence to matter, because only informed matter can have any existence.

presence of its absence. As we will see, this notion forms the basis of the Sethian picture of the divine world.¹¹

The *Timaeus* then goes on to present Timaeus' theories about human physiology and health, and then—as the product of inferior male souls degraded by transmigration into lower life-forms—the origin of women and the lower animals and the sexual reproduction associated with them. Thus the world is the instantiation of an ultimate model consulted by a supreme demiurge. On the question of whether there may yet be realities higher than these two, Plato says: “the principles which are prior to these God only knows, and he among men who is dear to God,” (*Timaeus* 53D).¹²

3. First Principles

In the *Timaeus*, Plato did not venture to give any clearer account of first principles more supreme than the Forms and the Receptacle. Nevertheless, Plato's later dialogues sometimes hint at a certain dyadic principle which is opposed to yet coeval with the unitary principle of the *Republic* called the Good. Such a feminine principle seems to be offered in the Unlimited (ἀπειρον) of the *Philebus* (16C; which also has a feminine form, ἀπειρία). According to *Philebus* 24A-26D, This dyadic principle is usually conceived to be a sort of indefinite continuum extending in two directions, or perhaps even an indefinite oscillation in two directions between “great and small,” “stronger and weaker,” “more and less,” and is responsible for change and indefiniteness, while that which provides moderation, measure and definiteness in this oscillation is called Limit. Philip Merlan has succinctly characterized the role of this

11. Note that in the *Apocryphon of John* BG 29, 18-30,6 (“And Barbelo gazed intently into the Pure Light, and reverted to it and gave birth to a luminous spark of blessed light, <resembling the blessed Light>, but not equal to her in magnitude. This is the only-begotten Child, who appeared from the Father, the divine Autogenes”), there is no sexual intercourse between Barbelo and the Invisible Spirit, but she conceives merely by contemplating his light. The longer version in Codex II is much more aggressive and patriarchal, the Father using his spark to conceive the Autogenes Child.

12. τὰς δὲ ἔτι τούτων ἀρχὰς ἀνώθεν θεός οἶδεν καὶ ἀνθρώποις μὲν ἐκείνων φίλος ἡ.

two-opposite-principles doctrine in the Old Academy in terms of Aristotle's presentation and criticism of it:¹³

In the middle of his criticisms of the Academic attempts to derive everything from two opposite principles, Aristotle explains the origin of this two-opposite-principles doctrine. Without the assumption of two opposite principles, the explanation of any diversity, any plurality, seemed impossible; all being was frozen into the one being of Parmenides. To account for diversity the Academics posited two opposite principles, being and something other-than-being, the interaction of which engendered plurality.

Although traces of Plato's theory of two ultimate principles can be found in his later dialogues, one may assume that it formed a topic of discussion in the Academy which he founded. At *Metaphysics* I 987b20 ff., Aristotle refers to Plato's basic principle opposed to the One as a dyad of the “great and small,” performing the role of matter (ὕλη; Aristotle uses the phrase “indeterminate dyad,” δόριστος δύάς, later in *Met.* XIII 1081al4 and XIV 1088al5). The only time Plato seems to have dealt explicitly with these two highest principles was in his notorious unwritten lecture “On the Good,” the content of which is today derived from reports and discussions preserved by other authors.¹⁴

According to these reports, Plato's primal principles were the One and an opposing principle, the Indefinite Dyad, characterized as the many and few, the great and small, the more and less and the unequal. The Dyad is responsible for change and multiplicity in the realm of pure being, while the One causes unity, identity and permanence. The One acts by imposing limit (πέρας) on the unlimitedness (ἀπειρον) of the

13. P. MERLAN, *From Platonism to Neoplatonism* (The Hague: Martinus Nijhoff, 3rd ed., 1968), 623.

14. Principally Aristotle's *Metaphysics* (esp. books I, XIII, and XIV), *Physics*, and *De Anima*, the commentaries upon these of Alexander of Aphrodisias and Simplicius, the records of this lecture by Speusippus, Xenocrates, and Heraclides, Theophrastus' *Metaphysics* and a long report in Sextus Empiricus' *Adversus Mathematicos* X.248-284. See the excellent summary, which I follow, by W. BURKERT, *Lore and Science in Ancient Pythagoreanism* (Eng. trans. E. L. Minar, Jr.; Cambridge: Harvard, 1972), 15-28 (hereafter cited as *Pythagoreanism*); also cf. P. MERLAN, “Greek Philosophy from Plato to Plotinus,” in *The Cambridge History of Later Greek and Early Medieval Philosophy*, ed. A. H. Armstrong (Cambridge: Cambridge University Press, 1967), 14-132, esp. 14-38, and the works of K. Gaiser, H. Cherniss and H. J. Krämer cited by Merlan and Burkert; also J. DILLON, *Middle Platonists, 80 B.C. to A.D. 220* (London/Ithaca, NY: Duckworth/Cornell University Press, 1977), 1-11.

Dyad, which latter is also considered to be the irrational aspect of the world soul and also the substrate of the sensible world, the receptacle of *Timaeus* 48E-52D. When limited by the One, the Dyad, serving as a sort of mold (έκμαγελον; Aristotle, *Met.* I.6 987b32-3, cf. *Timaeus* 50C), produces the number two, from which the rest of the natural numbers follow by a process of doubling and adding one. These numbers are the so-called ideal-numbers, not the numbers of ordinary calculation, which still tended to be regarded as objects in the ordinary world. They are the ideas of ordinary numbers; they share changelessness with the ideas and multiplicity with ordinary numbers, yet are ideal entities, uncombinable and incomparable with anything else, each one existing by itself and essentially different from any other; they stand to one another as prior and posterior, and have a natural order: ideal Twoness, Threeness, etc. After these mathematicals come geometrical entities.¹⁵ Apparently to the One corresponds the undivided line (Aristotle, *Met.* XIII 1084b). To the Dyad, appearing as short and long, broad and narrow, and deep and shallow, correspond the ordinary line, plane and solid.¹⁶ From these geometricals, Aristotle (*De anima* 404b), referring to the *Timaeus*, says that Plato conceived of the paradigm of the soul, the Animal-itself, as composed of the Idea of the One and the primary length and breadth. Mind is the monad, knowledge the dyad, opinion the plane and sensation is the number of the solid.

Building on the earlier work of F. M. Cornford and A. E. Taylor, K. M. Sayre¹⁷ has argued that Plato's doctrine of the production of the ideal numbers as well as the other forms and the realm of sensible things from the two primal principles of the One and the Indefinite Dyad, is to

15. It seems that Plato conceived the world soul as the entity that mediates the transformation from the essentially mathematical ideas into the geometrical fundaments of extension, lines, surfaces and solids, so as to yield the three-dimensional realm of the physical world. Apparently the mathematicals, especially the first four numbers (the Tetrakty), provide the link between the absolute unity of the One and the three-dimensional physical world.

16. The report in Sextus Empiricus (*Adv. math.* X.278-282), however, says that to the One corresponds the point, which seems to be a notion, not of Plato, but of Speusippus (*apud* <Iamblichus>, *Theol. arith.* 84,10 de Falco) and Xenocrates (frg. 39 Heinze).

17. *Plato's Late Ontology: A Riddle Resolved* (Princeton, NJ: Princeton University Press, 1983); cf. F. M. CORNFORD, *Plato's Cosmology: The Timaeus of Plato* (London: Routledge & Kegan Paul, 1937) and A. E. TAYLOR, *Plato: The Man and his Work* (New York: The Humanities Press, 1952).

be found clearly in his later published dialogues as well as in the reports of Aristotle and in the various digests of Plato's unwritten lecture "On the Good." The oral teaching is basically a development of the scheme found in Plato's *Philebus*, as well as in hypotheses II, III and VII of his *Parmenides*.

Sayre first notes that in *Metaphysics* I.6, Aristotle attributes the following theses to Plato: 1) that numbers come from the participation of the Great and the Small in Unity; 2) that sensible things are constituted by the Forms and the Great and the Small; and 3) that the Forms are composed of the Great and the Small and Unity. Aristotle implies also 4) that the Forms are numbers, and 5) that the Good is Unity or the One. Sayre then goes on to show that precisely these ideas, though utilizing slightly different terminology, are to be found in the later dialogues of Plato, mainly in the *Parmenides* and especially in the *Philebus*.

In hypothesis II of the *Parmenides* (142B-155E, esp. 144E-145A), Plato refutes the Eleatic thesis, common to Parmenides and Zeno, concerning the mutual exclusivity of unity, which alone truly exists, and plurality, whose existence is irrational, by demonstrating that anything that is one must be at least two, having both its unity and its being, and thus prepares the groundwork for showing that the Forms themselves, conceived as ideal numbers, are the product of Limit and the Unlimited (called the Unlimited Multitude, ἄπειρον πλῆθος, in hypotheses III and VII).¹⁸ The *Parmenides* makes a distinction between two "Ones," a One-which-is in Hypothesis II (142B-155E), and in Hypothesis I (137C-142A), another absolutely pure, unique and unqualified "One," which cannot properly be said to "be" at all. Since any attribute such as "being" entails predication and thus a measure of plurality in its subject—i.e., the subject plus its predicate—the absolute unity of the subject is

18. "Therefore unity itself is parcelled out by being, and is not only many but indefinitely numerous. Thus not only is a 'one which is' a plurality, but unity itself is distributed by being and is necessarily many. Further, since its parts are parts of a whole, the one, in respect of its wholeness, will be limited. For the parts are contained by the whole, and a container must be a limit. Therefore, a 'one which is' is both one and many, whole and parts, limited as well as infinitely multitudinous." Τὸ ἐν ἄρα αὐτὸ κεκερματισμένου ὑπὸ τῆς οὐσίας πολλά τε καὶ ἄπειρα τὸ πλήθος ἔστιν. Οὐ μόνον ἄρα τὸ δύν ἐν πολλά ἔστιν ἀλλὰ καὶ αὐτὸ τὸ ἐν ὑπὸ τοῦ δύντος διαινεμημένον πολλά ἀνάγκη εἶναι. Καὶ μήν στὶ γε δύν τὰ μόρια μόρια, πεπερασμένον δύν εἶναι τὸ δύν ἐν ὑπὸ τοῦ δύν τὰ μόρια· Ἀλλὰ μήν το γε περιέχουν πέρας δύν εἶναι. Τὸ ἐν ἄρα δύν ἐν τέ ἔστι που καὶ πολλά, καὶ δύν καὶ μόρια, καὶ πεπερασμένον καὶ ἄπειρον πλήθει.

thereby compromised. Oddly enough, the One of Hypothesis I, which admits of no relationships with other things, including being itself, is here described in terms more befitting Plato's principle of the Unlimited (*ἄπειρον πλήθος*) introduced in Hypotheses II, III and VII than the "One-which-is" that he elsewhere conceives as the principle of Limit. Depending upon the absence or presence of a Unity or One-which-is acting as a Limit or principle of contrast and definition, this Unlimited Multitude can be variously understood: in hypothesis II (142B-155E), 1) in the absence of Unity, as an indefinite multitude with no distinct members, or 2) in the presence of Unity, as an indefinitely numerous set of uniquely distinct members (thus generating the series of integral numbers); in hypothesis III (157B-159A), as an indefiniteness arising from abstracting out the Unity (i.e. the unifying factor) of a whole with individual parts; and in hypothesis VII (164B-165D), in the absence of Unity, as the indefiniteness of one multitude with respect to another. While the One-which-is and the Unlimited Multitude lead directly to the Old Academic principles of the One and the Dyad, one can see how, at a much later time, various Gnostics and Neoplatonists might well adopt the absolutely unqualified One of hypothesis I, which has no determinate existence and is related to nothing else, as a sort of super-principle at the summit of their hierarchy of first principles, as that which is "beyond being" and utterly transcendent to any other imaginable entity.

In addition, Sayre also proposes an attractive mathematical explanation of the meaning of the Indefinite Dyad, or, as Aristotle calls it, the ontological principle of the Great and the Small. The key to understanding Plato's basic ontological theses as outlined and criticized by Aristotle lies in the mathematical theories contemporary with Plato, who, in the light of his increasing sympathies with Pythagoreanism during his later years, experimented with ontologies to which mathematics were basic. The intellectual basis enabling Plato to develop his theories about the interaction of the principle of Unity and the principle of the Great and the Small (or the indefinite Dyad) from which all else arises came to him from the mathematical researches of his contemporaries on the theory of proportions later put into rigorous form by Euclid.¹⁹ Partly on the

19. In particular, Sayre refers to Definition 5 of Book V of Euclid's *Elements*: "Magnitudes are said to be in the same ratio, the first to the second and the third to the fourth, when, if any equimultiples whatever be taken of the first and the third, and any equimultiples whatever of the second and fourth, the former equimultiples

grounds of Plato's association with Pythagoreans (such as Archytas and Eurytos) who were known for their numerological speculations and partly on the grounds that Pappus' commentary on Bk. X, scholion 62 of Euclid's *Elements* credits Plato's associate Theaetetus with the discovery of irrational quantities that could be formed by arithmetical operations, Sayre conjectures that in Plato's time: 1) there existed arithmetical techniques for defining both rational and irrational numbers; 2) these techniques involved the concept of series of quantities that are consistently Great and Small in relation to the Limit they approach from above and below, and 3) that Plato was well aware of these techniques. Indeed, they are conspicuously reflected in the *Parmenides* and in the *Philebus*.²⁰

In the *Philebus* (24E-25B), the ontological principle that Aristotle called the Great and Small seems to be identical with what Plato here calls the More and Less, or simply the Unlimited, which submits to number or measure or "whatever comes under the head of Limit" so as to produce individuals in the sense of numbers or measured entities. The Unlimited of the *Philebus* is none other than the Great and Small, which comprises all ranges of qualitative differences that are continuous in the sense of admitting more or less in degree at any point. Furthermore, Limit is comprised of all numbers and measures by which such continua can be subdivided into determinate elements. The resulting entities are what Plato had previously called the Forms, except that, unlike Plato's earlier view of the Forms, these Forms (or numbers) do not exist separately from sensible things, but exist derivatively by virtue of the participation of the Great and Small in Unity or by participation of the

alike exceed, are alike equal to, or alike fall short of, the latter equimultiples respectively taken in corresponding order." As applied to incommensurables [irrationals], Euclid's theory of proportions can be used to approximate the value of a magnitude incommensurable with it: the rational numbers m/n may be divided into two classes, 1) those for which m/n is less than the incommensurable ratio a/b of the magnitudes a and b and 2) those for which m/n is greater. For example, if a/b expresses the square root of 2 (= 1.41421...), the "Small" would designate an increasing series whose members are always smaller than a/b [rational or irrational]: 1/1, 14/10, 141/100, 1414/1000 etc., while the "Great" would designate a decreasing series whose members are always greater than a/b : 2/1, 15/10, 142/100, 1415/1000 etc. That is, if a/b is the "cut" or Limit, the "Small" are all less than a/b and the "Great" are all greater than a/b .

20. Especially *Parmenides* 140B-D, 151B-D, 156D-E and 157B-158C and *Philebus* 14C-18D, 23C-27B, 55E-58D and 64C-66B.

Unlimited in Limit. Forms are the numbers (not in the sense of arithmetical elements, but of determinate measures) by which the Great and Small is made definite and determinate. Moreover, just as these Forms are brought into being by the imposition of Unity on the Great and Small, so also the characteristics of sensible things are in turn brought into being by the Great and Small submitting to the Forms as measures. Existing separately from the sensibles, their ontological role is to serve as standards or paradigms by which sensible things can be characterized as what they are. Thus, the principle of the Unlimited acts in two phases, first in the generation of the forms, and again at a lower level in the generation of sensible things.

Sayre first conjectures that, under the influence of some Pythagoreans and contemporary Academic mathematicians, 1) when Plato spoke of the Great and Small, he meant a continuum of factors divided into two mutually exclusive sections by the imposition of Limit or Unity understood as the uniqueness of a point, i.e., a "cut," on the continuum of the Great and Small that takes on the identity of a particular number, and 2) that numbers ($\delta\pi\theta\mu\omega\iota$) are to be understood as measures ($\mu\acute{e}\tau\rho\alpha$).²¹ These concepts can be applied not only to numbers, but also to geometrical magnitude (cf. Aristotle's remark in *Posterior Analytics* 75b4 that the magnitudes studied by geometry are numbers), time (cf. Aristotle, *Physics* 220a: time is continuous [$\sigma\nu\nu\chi\nu\varsigma$] with the "now" as limit [$\pi\acute{e}\rho\alpha\varsigma$], much like the arithmetic unit [$\mu\nu\acute{a}\varsigma \delta\pi\theta\mu\omega\iota$]), and other such continua). The measures of all these are generated out of the Great and Small by the imposition of unique partitions or limits. The Great and the Small does not take on quantitative characteristics until subjected to certain limits of a mathematical sort.

Sayre's major hypothesis is that the ontological principle which Aristotle called the Great and Small was in fact explicitly described by Plato in the *Philebus* (24E7-8 and 25A-B), and there was designated as the More and Less, or simply as the Unlimited, which submits to Number or Measure or "whatever comes under the concept of Limit" so as to produce individual things (according to Sayre, in the *Philebus*, Numbers, Measures and Forms are all equivalent terms). While Aristotle said that,

21. Based on the observation that the Pythagoreans Philolaus and Eurytus (*apud Met.* 1092b8-13), as well as Euclid (Book VII, Definitions 3 and 13) and Aristotle (*Physics* 219b1-2, 220a24-25) spoke of numbers ($\delta\pi\theta\mu\omega\iota$) in terms of measures ($\mu\acute{e}\tau\rho\alpha$).

according to Plato, Numbers (in the sense of mathematical Forms, the ideal numbers) come from the participation of the Great and Small in Unity, the *Philebus* says that Numbers (understood as measures, including but not limited to arithmetical numbers) come from the Unlimited by participation in Limit.²² Again, while Aristotle says that, according to Plato, sensible things are constituted by the Forms and the Great and Small, the *Philebus* says that the "third" or "mixed" class (23D1), which seems to include sensible things, comes from a combination of the Unlimited with Limit. Thus, the principle of the Great and the Small acts at two levels: at the highest level, it interacts with the principle of Unity ($\tau\acute{o} \acute{e}\nu$) to produce the mathematical Forms, and then at a lower level interacts with these derivative Forms to produce sensible things.²³ At the highest level, the Unlimited interacts with Limit to produce as offspring

22. As for the terms Limit and Unity, Sayre points out that, according to Aristotle, Plato conceived of Limit and Unity as equivalent or at least closely related (according to *Met.* X 1054a29-31 the equal belongs to Unity; according to XIV 1087b33-34 for Plato and the Academy, "Unity evidently means measure"). Aristotle characterizes as coming under Unity two of the factors that Plato in the *Philebus* characterizes as coming under Limit; in their involvement with equality and measure, Unity and Limit appear equivalent. In *Met.* IV 1004b32-34, Aristotle says of Plato that the contraries $\pi\acute{e}\rho\alpha\varsigma$ and $\acute{\alpha}\pi\acute{e}\iota\varsigma\omega\iota$ admitted by some thinkers (as does Plato in the *Philebus*) are reducible to $\tau\acute{o} \acute{e}\nu$ and $\pi\lambda\eta\theta\omega\iota$. In the *Philebus* (25A8-B1) itself, all things admitting "more and less" are to be put under the single "kind" of the Unlimited ($\epsilon\iota\varsigma \tau\acute{o} \acute{\alpha}\pi\acute{e}\iota\varsigma\omega\iota \gamma\acute{e}\nu\varsigma \omega\iota \epsilon\iota\varsigma \acute{e}\nu$), while all things admitting "such things as equal, double, and all that relates as number to number or measure to measure" are to be reckoned as coming under Limit (at 23C12 and perhaps 23D2 Limit and Unlimited are called $\epsilon\iota\delta\eta$). Finally, on the grounds of *Philebus* 16C9-10, "those things that are always said to exist are composed of one and many, having Limit and the Unlimited innately within themselves" ($\acute{\epsilon}\acute{\epsilon}' \acute{e}\nu\acute{\delta}\varsigma \mu\acute{e}\nu\kappa\acute{a}$ $\pi\lambda\lambda\omega\iota\omega\iota \acute{\delta}\eta\omega\iota\omega\iota \tau\acute{o}\acute{\delta}\eta\omega\iota\omega\iota \acute{e}\nu\acute{\delta}\varsigma$, $\pi\acute{e}\rho\alpha\varsigma$ and $\acute{\alpha}\pi\acute{e}\iota\varsigma\omega\iota$ with $\pi\acute{e}\rho\alpha\varsigma$ and $\acute{\alpha}\pi\acute{e}\iota\varsigma\omega\iota$ here amounts to an opposition of equivalents—in effect that Unity and Limit are one and the same ontological principle).

23. Cf. Aristotle, *Met.* I 988a7-14: Plato employed as the two fundamental causes "that of the essence and the material cause. The forms are the cause of the essence of other things, and the One is the cause of the essence of the forms, and he says that what is the underlying matter of which the forms are predicated in the case of sensible things and the One in the case of the forms is the Dyad or the Great and the Small." This is also the interpretation in *Calcidius' Commentary on the Timaeus* (272; 276,10-15): the highest forms combine with matter to produce the forms of the four elements, and secondly the forms of the four elements combine with matter to produce the four sensible bodies (*materiae sensibiles*), fiery, watery, earthy and airy (*igneae, aquatiles, terrenae et aereae*).

(ἔκγονος; cf. γένεσιν εἰς ουσίαν ἐκ τῶν μετὰ τοῦ πέρατος ἀπειργασμένων μέτρων, *Philebus* 26D) the Forms, such as beauty, health, harmony and so on.²⁴ At a lower level, the Unlimited, as an unbounded continuum such as sound, interacts in turn with these derivative Forms to define sensible things, such as discrete musical pitches and phonemes. In this way, the otherwise indistinguishable stuff underlying our world becomes knowable.

By way of confirmation, Sayre observes that in the *Parmenides*, the derivations following hypotheses III and VII suggest that the Limit making sheer unlimited multiplicity (ἀπειρον πλῆθος) into numerically distinct entities is Unity itself. In brief, Unity is the principle by which Limit is imparted.²⁵

In his commentary on Aristotle's *Physics* 202b36, Simplicius (*In Phys.* 9.452,24-28) refers to Aristotle's reports on Plato's Lecture on the Good, and says that 1) Unity and the Indefinite Dyad are the principles of sensible things, that 2) the Indefinite Dyad is present in both the Forms and sensible things, and that 3) Plato called the Indefinite Dyad, i.e. the Great and Small, by the alternative title "Unlimited." Quoting from a work of Porphyry on the same lecture, he says (*In Phys.* 9.453,32-35) that Plato identified the Great and Small with the "Unlimited Nature." Later, with explicit reference to the *Philebus*, Simplicius (*In Phys.* 9.454,15-16) quotes Porphyry as saying that that "Unity and the Dyad therefore are the principles (στοιχεῖα) of numbers, the one limiting and productive of Form, and the other indefinite in excess and defect" (στοιχεῖα οὖν καὶ ἀριθμῶν τὸ ἔν καὶ ή δύάς, τὸ μὲν περαῦνον καὶ εἰδοποιόν, ή δὲ ἀόριστος καὶ ἐν ὑπεροχῇ καὶ ἐλλείψει). Put in other words, Unity is required to make a Form or definite number out of the Dyad which does not "stay put." Thus, 1) sensible things are consti-

24. Note that in the *Timaeus*, the ἔκγονος is the sensible *images* of the Forms.

25. In the *Parmenides*, one of the consequences of the third hypothesis is that the "nature other than the Forms" (τὴν ἔτεραν φύσιν τοῦ εἴδους, 158C6-7), considered simply in and by itself, is indefinitely multitudinous (ἀπειρον ... πλῆθει, 158C7-8). However, when each single part becomes a part, they all have Limit (πέρας, 158D1) with respect to both themselves and the whole. What provides Limit in the context of this hypothesis is the Unity assumed to exist at 157B5. Thus, as Parmenides points out, the "consequence of the things other than Unity ... is that from the combination of themselves with Unity something else comes to be in them, amounting to Limit with respect to each other" (τοῖς ἄλλοις δὴ τοῦ ἐνὸς συμβαῖνει ἐκ μὲν τοῦ ἐνὸς καὶ ἔξ' ἔαυτῷ κοινονησάντων ... ἔτερόν τι γίγνεσθαι ἐν αὐτοῖς, ὁ δὴ πέρας παρέσχε πρός ἄλληλα, 158D3-6).

tuted by Forms and the Great and Small; 2) Forms are composed of Unity and the Great and Small; and 3) Forms are numbers.²⁶

The upshot of these passages, where Socrates says in *Philebus* 24E4 and 25A1 that the mark of the Unlimited (Nature) is "becoming more and less," must be that the Unlimited of the *Philebus* is none other than the Great and Small—that Porphyry too claimed to have found in the *Philebus*—as that which comprises all ranges of qualitative differences that are continuous in the sense of admitting more or less in degree at any point. Furthermore, Limit is comprised of all numbers and measures by which such continua can be subdivided into determinate elements. In this respect, Limit is what Plato elsewhere called the Forms, except that unlike Plato's earlier view of the Forms, these Forms (or numbers) do not exist separately from sensible things, but exist derivatively by virtue of the participation of the Great and Small in Unity or by participation of the Unlimited in Limit. Unity or Limit provides the uniqueness of the limits or "cuts" by which the numbers or Forms are uniquely identified. Forms are the numbers (not in the sense of arithmetical elements, but of determinate measures) by which the Great and Small is made definite and determinate. As Forms are brought into being by the imposition of Unity on the Great and Small submitting to the Forms as measures, so the characteristics of sensible things are brought into being by the Great and Small submitting to the Forms as measures. Existing separately from the sensibles, the ontological role of the Forms is to serve as standards or paradigms by which sensible things are characterizable as what they are.

By removing the condition of radical separation of the Forms from sensible objects that held sway throughout the middle dialogues up

26. Simplicius (*In Phys.* 9.454,14-16) also reports that Porphyry said that, although the Dyad is indefinite, "it is limited by participating in Unity" (ώρισθη δὲ τῇ τοῦ ἐνὸς μετοχῇ) and that, as an element of a number, Unity is "limiting and form-making" (περαῖνον καὶ εἰδοποιόν). In 9.455,7, Alexander is cited as saying that each number, insofar as limited, "participates in Unity" (τοῦ ἐνὸς μετοχῇ). Here one finds explicit evidence of how arithmetical numbers (and maybe numbers in the sense of measures) receive the limitation that separates them from the Great and Small: for numbers to participate in unity, says Porphyry, is for them to receive Limit; and for numbers to receive Limit, says Alexander, is for them to participate in Unity. Again, Simplicius (*In Phys.* 9.454,13-15) has Porphyry saying that the Dyad "in itself is indefinite, receiving limit by participating in Unity" (καθ' αὐτὴν μὲν δόριστος, ωρισθη δὲ τῇ τοῦ ἐνὸς μετοχῇ), "for the dyad is limited by having a single Form" (ώρισται γάρ η δύάς καθ' ὅσον ἔν τι εἰδός ἔστι).

through the *Timaeus*, Plato provided an answer to the problem of participation. For changing and inconstant sensible things to participate in Forms is for Forms to serve as fixed standards of measure with reference to which these sensible things can be assigned definite characteristics, despite their indefiniteness and constant change.

4. Cosmogony

As we have seen, according to Plato's main creational myth in the *Timaeus*, (which with the possible exception of the passage 48E-52D makes no mention of the doctrine concerning the One and the Dyad), the all-good demiurge, regarded as Intelligence that desires to create as good a world as possible, perceives the Ideas within the Living Being, conceived as a supreme generic form containing all subordinate forms. Out of a preexisting chaos, namely the receptacle of becoming (53A-B) which contains the rudiments of the four (Empedoclean) elements (fire, earth, air and water), he produces the elemental shapes out of which the cosmos will be constructed. They are the regular polyhedra (pyramid, octahedron, icosahedron, cube and, to insure the ultimate spheroidal shape of the ultimate result, a fifth, the dodecahedron) corresponding to the character of each of the four popular elements (fire, water, air, and earth; the novel fifth solid to aether). In this way, the *Timaeus* imposes a rather more Pythagorean mathematical rationality on what might otherwise have been conceived as a chaotic Democritean necessity and randomness, thus insuring the ultimate reasonableness of the cosmos.

Furthermore, to ensure the mutual transformability of the elements, these polyhedra are said to have even more basic atomic constituents, the equilateral triangular surfaces of the first three and the right-angled, scalene and isoscelean triangular surfaces of the others, which involve irrational quantities in their measurement. Yet even these triangular surfaces, guaranteeing boundaries within a three-dimensional world, are not the most ultimate constituents, which are known "only to God and to whomever of men is a friend of God" (*Timaeus* 53D), most likely referring to the remoter principles of the One (or Limit) and the Indefinite Dyad (the Great and Small, More and Less) or Unlimited, the latter of which Plato may have intend to refer to in his discussion of the Receptacle (*Timaeus* 48E-52D). In light of Sayre's explication of the interaction of Limit and the Unlimited, one can see how Plato could accommodate even irrational quantities into a rationally constructed cosmos through

the concepts of bounds, limits or cuts imposed upon otherwise chaotic and indistinguishable continua such as the Great and Small, or that appear within a plastic, maternal, spatial Receptacle characterized with a constant, irregular motion arising from an innate Necessity, into which copies of the forms take on a tangible, phenomenal character. In this way, reason ultimately prevails over a partly irrational necessity by "wise persuasion."

According to the *Philebus*, the principle of the Unlimited interacts with the principle of Unity ($\tauὸ \epsilonν$) or Limit at two levels. At the highest level, this interaction produces the Forms, which in turn interact with the Unlimited principle at the next level to produce the contents of the sensible realm. The cause of this interaction is said to be the divine Intelligence, playing much the same role as does the demiurge in the first part of the *Timaeus*. The *Philebus* differs from the *Timaeus* in two main respects: 1) In the *Timaeus*, only sensible things, images of the Forms, are generated in the Receptacle, while in the *Philebus*, the Forms too are generated from the interaction of the One and the Unlimited. 2) In the *Timaeus*, the Father is the forms, but in the *Philebus* these forms (numbers) are, just like sensibles, considered as offspring, and the role of the Father in the *Timaeus* is taken over in the *Philebus* by a "fourth kind," which is identified as an Intelligence presiding over the whole process by causing the interaction of Limit and the Unlimited to produce the "mixed" kind, namely their product, which is first the Forms, and secondly, sensible things as the product of the Forms and the Unlimited.

Thus, it seems that Plato had in mind a sort of procession from the two ultimate principles to ideal numbers, and thence to lines and plane and stereometrical figures, which he assumed were tantamount to perceptible entities, probably because their surfaces bind previously formless matter into solid corpuscular elements. As Plato says in the *Laws* X (894A),²⁷ coming into being occurs when

a first principle, taking on increment (line) passes into its second transformation (plane) and from this to the next (solid), by three transformations having made perceptibility available to percipients [the meaning becomes clearer by substituting the term "dimension" for "transformation"].

27. Δῆλον ὡς ὅποταν ἀρχή λαβούσα αὐξην εἰς τὴν δευτέραν ἐλθῃ μετάβασιν καὶ ἀπὸ ταύτης εἰς τὴν πλησίον, καὶ μέχρι τριῶν ἐλθούσα αἰσθησιν σχῆ τοῖς αἰσθανομένοις.

In the *Timaeus*, once the body of the cosmos has been rationally constructed, it must also be provided with a source of regular motion and life by enveloping the whole in an animated and intelligent image of it in the form of a world soul. Set into a perfectly circular motion, in which it can apprehend both the Forms and the sensibles, the cosmic soul lives, like an amphibian, in both realms. Simultaneously with this, the creation of the heavenly bodies enables the regularity of time, such that a periodic and measurable motion now arises to replace the precosmic indefinite motion of the Receptacle. In this way, Plato conceived the world soul as the entity that mediates the transformation from the mathematical ideas into the four fundaments of the extended geometricals and thence into the three-dimensional sensible realm of the created order. Apparently the mathematicals, especially the first four numbers (the Tetractys), provide the link between the absolute unity of the One and the three-dimensional physical world. Plato's immediate successors would make the identification between the world soul and mathematicals even more explicit: Xenocrates identified the soul with self-moving number, and Speusippus identified it with geometricals, (i.e. mathematicals distinguished by having form and extension): the soul is "the idea (i.e. form) of the all-extended."

In the foregoing discussion of the Receptacle, it was observed that Plato offered two orders of being: a transcendent father who remains aloof from all else and who does not manifest himself in the phenomenal realm, and a dyad of mother and child which, though substantially separate from the father, are his phenomenal representation and the very expression of his transcendence. That is, the dyad is not a pair of primal principles, father and mother, but is a dyad of mother and child who together constitute and represent the being and phenomena of the world. Although they function similarly, Plato does not seem to have explicitly worked out the relationship between the indefinite dyad and the dyad of mother and offspring. This remained for his followers. The dyad of *Timaeus* 48E-52D is, like the dyad of the unwritten doctrines described above, responsible for change and becoming, and is the source of multiplicity, but is neither evil nor non-being. As we shall see, the same position was also adopted by Plato's nephew Speusippus, although Xenocrates, Speusippus' successor in the leadership of the Academy, considerably modified it by his assertion that the Dyad was not only the ultimate source of evil, but was in fact itself evil.

It should also be noted that, although Plato did develop the doctrine of two opposite supreme principles, he does not seem to have produced any explicit description of the progressive unfolding of the world from their interaction as he did in the case of his account of the activity of the demiurge in the *Timaeus*. Again, the fuller exposition of the derivation of the world from the two opposite principles remained for his successors. Philip Merlan summarizes the problem concerning the transition between the so-called ideal and the so-called real at the end of Plato's career as follows:²⁸

The answer to the [question "in what way are ideas causes of sensibles"] seems to terminate in the assumption that the ideas are causes *only* by being originals which are mirrored in some kind of mirror. The nature of the mirror itself remains largely undisclosed. On the whole we are left with the impression that the ideas are in no way responsible for the existence of the mirror and that their own existence is in no way dependent on the mirror; furthermore, that ideas and the mirror together are *conditiones sine quibus non* for the existence of sensibles, while it is at least controversial whether they are also *conditiones per quas* of this existence. Once they have come into existence, sensibles may also be said to imitate ideas; but this kind of causality of ideas is irrelevant in the present context. Now, if we keep the term "mirror," we shall have to say that according to Aristotle this mirror is present already in the first sphere of being (ideas), so that there is something like a continuous transition from the ideas to the sensibles. The same assumption underlay the systems of Speusippus and Xenocrates, though instead of the identity of the mirror and the different spheres of being the concept of analogy or similarity may appear.

To connect this statement clearly with what has been presented above concerning Plato's system, it should be understood that the term "mirror" refers to the receptacle (space, the nurse and mother of becoming of *Timaeus* 48E-52D) in which sensible phenomena are manifested and have their being, apprehensible, as Plato says, with "a kind of bastard reasoning."

B. The Old Academy

The Old Academy seems to have adopted Plato's doctrine in a form in which the presiding Intelligence was identified with the One or Limit, thus restricting the ultimate principles to a supreme pair, the One and the

28. P. MERLAN, *From Platonism to Neoplatonism* (The Hague: Martinus Nijhoff, 3rd rev. ed., 1968), 227.

Unlimited or Indefinite Dyad, whose function was identical with that of the Limit and the Unlimited or Great and Small of the *Philebus*. These complementary principles of Limit and the Unlimited are necessary to the existence of any ordered system. In the transcendent world, the Dyad submits perfectly to the principle of order and form and thus is merely the cause of the multiplicity necessary to any world. But in the phenomenal, perceptible world, especially at levels below the moon, this ordering becomes less complete. At the lowest ontological levels, the unordered residue of the indefinite principle constitutes an excess of unmastered disorder which becomes viewed as the source of evil.

1. Aristotle on Matter and the Dyad

According to Aristotle (*Physics* 192a14-16), matter is not the principle of evil or the source of disorder. Privation or lack of form is a real force—both positive and negative—in the physical world, although simply as privation it may be said not to exist actually. Privation is the contrary of form, and change always proceeds from privation to form or vice versa. Although privation always occurs in some matter, it is not identical with matter, but can be distinguished from it, for privation is strictly non-being, whereas matter under the influence of form is positive potentiality for coming-to-be, but in its own nature may rather be described as neutral, that is, it is a potentiality for opposites. For Aristotle, although form is contrasted with privation rather than matter with form, the valorization of matter, which he equates with the Indefinite Dyad, ranges across the scale from positive potentiality and neutrality to indeterminacy and resistance to form. In its own nature as primary matter, it is a neutral capacity for both of its opposites, form and privation; it is an “incorporeal” principle that is a capacity for body rather than simply being body itself. As we will see, later Neopythagoreans such as Moderatus adopted matter—characterized by Aristotelian privation of form—as the source of corruptibility, worse than coming-to-be itself.²⁹

29. See K. CORRIGAN, “Positive and Negative Matter in Later Platonism: The Uncovering of Plotinus’ dialogue with the Gnostics,” in *Gnosticism and Later Platonism: Themes, Figures, and Texts*, ed. J. D. Turner and R. Majercik (SBL Symposium Series 12; Atlanta, GA: The Society of Biblical Literature, 2001), 21-24 and IDEM, *Plotinus’ Theory of Matter-Evil and the Question of Substance: Plato, Aristotle, and Alexander of Aphrodisias* (Recherches de théologie ancienne et médiévale, Supplements 3; Leuven: Editions Peeters, 1996).

Aristotle sought to replace Plato’s duality of two ultimate principles, the One and the Indefinite Dyad (the Unlimited, the Great and Small) with the pair Act and Potency (δύναμις/ἐνέργεια) on the grounds that opposites cannot act on opposites in the way that Plato claimed the One to act upon and limit the Indefinite Dyad. Therefore the concept of the Indefinite Dyad must be replaced by the concept of something underlying the interaction of opposites, a substrate. This substrate, matter, is potentially that which it can become actually, either something or its opposite. Thus matter is never sheer negation or indefiniteness, but always determined negation or indefiniteness. Indefiniteness can only be an accidental attribute of matter.

2. Speusippus

Certain of Plato’s notions, particularly those of the unwritten doctrines, were adopted with some basic modifications by his successors as leaders of the Old Academy. His nephew Speusippus eliminated Plato’s Ideas in favor of the mathematical, and his successor Xenocrates identified the mathematical completely with the Ideas. Separately from mathematical numbers, Plato had postulated the transcendental existence of ideal numbers, each existing by itself, each one essentially different from any other, uncombinable and incomparable with and underivable from anything else, standing to one another as prior and posterior, and having a natural order: ideal Twoness, Threeness, etc.³⁰ It seems that both Speusippus and Xenocrates, not to mention Aristotle, conceived numbers as aggregations of abstract units or monads, the numbers with which one can count, add, multiply, etc. Unlike Aristotle, for whom numbers exist immanently in sensible things, Speusippus granted numbers an existence separate from sensible things, outside of time and place. They are the first entities and may be known directly, unlike geometrical magnitudes, which are known derivatively from numbers (the point is like one, the line like two, the plane like three and the solid like four), and thus come second. Third comes the soul, which Speusippus is said to have called “the idea (i.e. form) of the all-extended,” which seems to place it as a unitary principle of motion intermediately

30. Cf. *Phaedo* 101B-C; *Philebus* 56D-57A; *Republic* VII 525C-526C; Aristotle, *Met.* XIII 1080a17. In *Met.* XIII 1081b11-14 Aristotle says that Plato also posited the existence of mathematical numbers as intermediate between the ideal numbers and sensible things.

between the immutable mathematicals and the sensible realm which comes to be and passes away.

According to various accounts, probably all deriving from his work *On Pythagorean Numbers*,³¹ Speusippus appears to have insisted upon five levels of being, each with its own different set of first principles: the One, number, geometricals, soul, and the physical world.³² Like Plato, he posited two highest principles of mathematical numbers, the One (τὸ ἐν, ή μονάς), and Multiplicity (τὸ πλῆθος, τὰ πόλλα), a principle of division and magnitude. Goodness is said to be inapplicable to the One, since it is eternal and not the product of natural development. It is difficult to tell whether the One, as principle (ἀρχή) of the mathematical numbers which define the highest sphere of being, is merely the first of these numbers (the number One) or whether it is in some sense a principle beyond being even as it is beyond goodness. Aristotle (*Met.* XIII 1083a24-25) says Speusippus posited a certain One prior to the one in numbers. The principle of Multiplicity may refer either to the multiple character of each number beyond one, or, as Aristotle seems to think, it may refer to a generative principle of some sort contrary to the One, in which the One imposes limit and quality on Multiplicity. While Speusippus seems to favor the image of the imposition of form on matter, it seems clear that his thought is much influenced by the imagery of *Timaeus* 48E-52D, since he does indeed identify the second of his ultimate principles, Multiplicity, as the Receptacle. According to the Speusippian passage isolated by P. Merlan from Iamblichus' *De communi mathematica scientia* (15,5-18,12 Festa), one may see how Speusippus posited a derivation of the world from the two ultimate principles of the One and Multiplicity (probably his term for Plato's Indefinite Dyad), leading to the successive generation of the realms of mathematicals, geometricals, the world soul (third level) and the physical world (fourth and fifth level), each arising out of their own appropriate Receptacle or material principle.³³

31. Aristotle (*Met.* VII 1028b), the final (Latin) portion of Proclus' commentary on the *Parmenides* (*Procli Comm. in Parm. interp.* G. de Moerbeke, 38,31-41,10 Klibansky, Labowsky, Anscombe), <Iamblichus> *Theol. arith.* (82,10-85,23 de Falco), and perhaps Iamblichus, *De comm. math.* (15,5-18,12 Festa).

32. Aristotle, *Met.* VII 1028b18-24; XII 1075b37-1076a4.

33. <Speusippus> apud Iamblichus, *De comm. math. sci.* 15,5-18,12 [Festa]. See P. MERLAN, *From Platonism to Neoplatonism* (The Hague: Martinus Nijhoff, 3rd rev. ed., 1968), 96-140. L. TARÁN, *Speusippus of Athens: A Critical Study with a*

Of mathematical numbers one must posit two primary and highest principles, the One—which ought not even to be called being, because of its simplicity and status as principle of all that is, a principle not yet existing in the same way as those things of which it is the principle—and another principle, that of Multiplicity, which by itself furnishes discontinuity and, to describe its nature as fittingly as possible, we would declare to be like a completely moist and pliable Matter (ὑγρὴ τινὶ παντάπαισι καὶ εὐπλασεῖ ὅλη). From these, the One and the principle of Multiplicity, results the primary class [i.e. numbers], since numbers are constituted from both of these principles by virtue of a certain persuasive necessity (*Timaeus* 48A). And it is fitting that this nature [Multiplicity] be responsible for a discrete procession of the numbers, and for ascribing to each number all discontinuity and magnitude as is universally admitted, and that the limiting principle, even the One, as the undifferentiated and indivisible confirming principle, impose the quality of each of the numbers [i.e. Multiplicity provides infinite increase, discreteness and magnitude, while the One imposes limit and quality]. It is equally not fitting to attribute evil or ugliness to such a thing by virtue of being by itself the cause of magnitude and division, and also of increase; nor even in the case of other things are we accustomed to attribute such a thing to an evil lot; sometimes when the great is mixed with a certain quality we would rightly say that is the cause of something magnificent and generous, so that it would be far from appropriate to call it (Multiplicity) evil.

Now if indeed one happens to praise the nature of the One on account of its self-sufficiency and its being the cause of certain beautiful aspects of numbers, how illogical it would be to say that something [the cause of Multiplicity] naturally receptive of such a thing [the One] is evil or ugly, for it still would not at all follow that it be responsible for beauty or ugliness, since that which is receptive of something praiseworthy must itself be considered praiseworthy. Let us therefore conceive it [the cause of Multi-

Collection of the Related Texts and Commentary (*Philosophia antiqua* 39. Leiden: E. J. Brill, 1981), 86-107, has seriously questioned Merlan's attribution of this passage to Speusippus, claiming it stems rather from an anonymous pre-Iamblichean author who culled Aristotle's *Metaphysics* for doctrines about principles, mathematicals, being, goodness, beauty, and evil to support his own philosophical beliefs. Speusippus himself derived neither numbers, which were collections of eternally existing monads, nor magnitudes from first principles. Nevertheless, as J. DILLON argues, the passage certainly presents a cosmology highly compatible with what can be gathered from Aristotle's own very allusive accounts of Speusippus' doctrine; as Aristotle makes clear elsewhere, Speusippus certainly held the One and Multiplicity as the principles of mathematicals and that there was a plurality of material principles ("Speusippus and Iamblichus," *Phronesis* XXIX [1984], 325-332, reprinted in *The Golden Chain: Studies in the Development of Platonism and Christianity* [Hampshire, GB: Variorum, 1990]).

plicity] as a (primal) principle. Nor ought The One to be called either beautiful or good, since it is beyond even the beautiful and good. As nature proceeds further from the things at the origin [cf. Arist. *Met.* 1091a35], there first appears Beauty, and second, at an even further distance from the things containing the elements, the Good [i.e. beauty appears in numbers and the good at the third rank of entities].

Moreover, the prime Receptacle and magnitude, or whatever one ought to call it, copies the form of the numbers, on the one hand probably indefinite in quantity, and on the other hand somehow definite in form by receiving the contribution of the One. Therefore positing a single, unlimited Matter and Receptacle for everything, it would be unreasonable not to expect that, since the form of the One imposing itself on it is everywhere homogeneous, exactly the same things and classes of thing would result. As a result, all classes of thing would be numbers, since we would be unable to posit any cause of differentiation according to which at one stage the nature of numbers was produced, and then [at another] that of lines, planes and solids, instead of always the same class, since they would have to arise from the same principles combining in the same way [i.e. there must exist more than one receptacle or material principle or everything would be number; cf. Aristotle, *Met.* II 1001b19-25].

But if one supposes the first cause of all multiplicity and magnitude is single, yet provided with many differences on account of which it gives rise to many different kinds of entity throughout all of nature—even if the One remained similar to itself throughout and did not ever show clearly its nature on account of the density of matter, as would a single shape in randomly scattered pieces of wood—even if these things would not logically apply to it (the One), one would be equally wrong to divide the primal (material) element into so many differences, especially having gone through all these examples; for an element is everywhere the simplest thing.... For this reason I posit lines and solids and surfaces of spaces. First, therefore, is the material of numbers, second that of lines and planes and solid figures. And likewise of the other mathematical, whichever and of whatever sort reason might find, suitable receptacles must be presupposed.

So let this hold for us: the elements from which numbers derive are not yet either beautiful or good, but from the union of the One and the cause of Multiplicity, Matter, there arises number, and among these primal things there (first) appears being and beauty. Next in order, from the elements of lines there appears the geometrical essence, in which there is likewise being and beauty, in which there is nothing ugly or evil. At the furthest levels, the fourth and fifth [perhaps the third being the world soul, the fourth, the sensible world, and the fifth, perhaps some lowest inert sphere], which are assembled from the final elements, evil arises, not proactively, but by default and a failure to master certain aspects of the natural realm

[cf. Aristotle, *Met.* XIII 1078a31-b6]. (Iamblichus, *De communi mathematica scientia* 15,5-18,12 Festa)

From the union of the One and the cause of Multiplicity (Matter) arises Number, beginning with a lower one called a monad, and it is in this realm that Beauty first appears. In succession there arises out of the point (corresponding to the monad in the realm of numbers) the geometrical realm (1 is the point, 2 the line, 3 the triangle, and 4 the pyramid) in which there is both Being and Beauty. Then comes the World Soul, “the Idea of the everywhere extended” and first principle of motion, in which there is virtue and vice. Finally the physical realm arises from the projection of soul upon the lowest level of matter.

Of course, since both numbers and geometricals are eternal and immutable, such generation is not temporal evolution, but merely an intelligible or logical relation of causal priority and posteriority. At each of the five levels of being, a masculine principle of unity interacts with a feminine principle of plurality. The first principle of number would then act upon the matter (the original Multiplicity as modified by the action of the One) corresponding to it. This union in turn produces geometricals (lines, plane figures, and solids). This third level of entity produces, out of the first principle of geometricals (the point) and its corresponding Matter (an unnamed principle of plurality among magnitudes, perhaps something like dimensionality) the Soul, which sets the geometrical level in motion, and hence acquires the definition “the Idea of the omnidimensionally extended” (Fr. 40 Lang). The process is repeated again at an (unidentified) fourth and fifth level presumably to produce physical entities, animate and inanimate respectively. The material principle, therefore, has five different manifestations at each level of being; Speusippus apparently connected primal Multiplicity (the Unlimited, or Great-and Small of Plato’s oral teaching) with the Receptacle of the *Timaeus*, (cf. Aristotle, *Physics* 209b35 ff.), by postulating the same (female) creative principle manifesting itself at a series of levels, altering its nature as a receptacle according to the level of the formative agent that acts upon it. In this way, lower realms of being contain first principles of both unity and diversity which sustain an analogy with the first principles of the next higher realm. It seems that each unitary principle combines or interacts with a principle of plurality on its own level to produce its members. This replication of principles of unity and di-

versity on successively lower levels seems to be original to Speusippus.³⁴

3. Xenocrates

Xenocrates, probably acquainted with Plato on the one hand and Zeno and Epicurus on the other, succeeded Speusippus to the headship of the Academy in 339 BCE. According to Aëtius (1, 7, 30 = frg. 15 Heinze apud Stobaeus, *Anthologium* I, 1.29b,44-48 p. 46 Wachsmuth), he held as first principles a first and second God: “the monad and dyad are both gods, the first one being male plays the role of father, ruling in heaven;

34. Whether or not the *De communi mathematica scientia* passage is authentic, Speusippus—as Aristotle confirms—posited a series of material principles responsible for the appearance of multiplicity at each successively lower realm, beginning at the intelligible realm of the mathematicalis, then at the level of the geometricals, and appearing finally in the lowest two realms, where the persuasive necessity characterizing the upper levels begins increasingly to master the lower levels, a notion bordering on Plotinus’ notion of the gradual privation of the power of the good at each successively lower level. This tendency to regard evil not as something existing positively, but rather as something negative and a failure is also to be found in Aristotle (*Phys.* 199a30-b7), where he explains that evil results when the eidetic nature does not fully master the hyletic nature; monsters (including women!) result from a dissimilarity to their male parent. Merlan (*From Platonism to Neoplatonism* [The Hague: Martinus Nijhoff, 3rd rev. ed., 1968], 123-125) has pointed out that all Platonists strive to explain the origin of plurality and all tend to regard it as an evil development. While Speusippus and presumably Plato attributed it to the interaction of two opposed principles, Plotinus preferred to explain plurality as due either to an involuntary and necessary overflowing of the One, or as due to a kind of voluntary, even audacious (*τόλμα, ἀπόστασις*) falling away (*πέσειν, πτώμα*) of a lower from a higher principle. On a number of points Speusippus proves to have moved toward doctrines characteristic of Plotinus and other Neoplatonists. His characterization of the One as “not even being” strongly suggests the notion of a One which is beyond being. On analogy with the *De communi mathematica scientia* passage’s claim that the One is above being and not evil, Merlan (disputed by Tarán, *Speusippus of Athens*, *op. cit.*, *supra*, 96, n. 433) suggests that the particular originality of Speusippus seems to consist in his having described the principle of multitude, said not to be evil, as likewise above—although ultimately responsible for—non-being (just as the One is beyond being). Sharing with the One the condition of being neither good nor evil, it is presumably beyond value as well. Of course, there is also much in Speusippus’ thought that is traditionally Old Academic: the principle of Multiplicity is characterized by Speusippus as a receptacle (*ὑποδοχή*) and as receptive to the One, after the doctrine of *Timaeus* 48E-52D, and also as Matter (*ὕλη*), which is not Plato’s term, but rather that of Aristotle. That Multiplicity also contributes indefiniteness in quantity seems also Platonic, from the doctrine of Plato’s “oral teaching” on the Good.

he calls it Zeus, the odd, and mind, who for him is the first god. The other one, female, as a mother to the gods, rules over the realm beneath heaven; she in his opinion is the soul of the universe.” But surely the cosmic soul cannot be a first principle, for Aëtius (1, 3, 23 = frg. 28 Heinze apud Stobaeus, *Anthologium* I, 10.12, 20-21 p. 123 Wachsmuth) also reports that he said “the whole consists of the one and of the ever-flowing, calling matter everflowing because it is the principle of plurality.” According to Plutarch (*De anima procreatione in Timaeo* 1012D-E), Xenocrates interprets the construction of the cosmic soul in *Timaeus* 35A1-5 as a combination of the indivisible and divisible essences (*ἀμέριστος οὐσία = τὸ ἔν* and *μεριστὴ οὐσία = τὸ πλῆθος = δόριστος δύάς*), which gives rise to the Dyad as the first of the numbers. Numbers are then derived from the imposition of Limit on the Dyad through the agency of the One. Aëtius says this Dyad is the World Soul, but as Dillon³⁵ suggests, he must be conflating entities somehow, since for Xenocrates the Indefinite Dyad is an evil and disorderly (*ἀειναος*, “ever-flowing”) principle, which the World Soul is not. Rather this Dyad, as the first of the numbers, is stable (*ἀκίνητος*); only when it is combined with the principles Sameness (*ταύτων*) and Difference (*τὸ ἔτερον* understood as a principle of movement) does it become a cosmic soul capable of Rest and Movement, a self-moving number (*ψυχής τὴν οὐσίαν ἀριθμὸν αὐτὸν ὑφ' ἑαυτοῦ κινούμενον*, *De anima proc.* 1012D3-4). Thus one might assume that Xenocrates posited a Monad and Indefinite Dyad from which the World Soul, as Definite Dyad, arises. The World Soul is located at the Moon, below which is the realm of Hades, the abode of daemons.

The realm of numbers exists separately from sensibles; all the ideas are comprised of numbers (one may call them “idea-numbers”), understood to be mathematical numbers, composites of units capable of undergoing mathematical operations.³⁶ It is possible that Xenocrates thought these numbers or ideas to be contained in the divine Intellect, or at least in a supracelestial place (frg. 5 Heinze). This would make Xenocrates the first to propose a conceptualist theory of ideas: rather than Plato’s and Speusippus’ realist view of the ideas as objects of

35. DILLON, *The Middle Platonists*, 26.

36. Aristotle, *Met.* VII 1028b,24-27; XIII 1080b23-30; XIII 1083b2; XIII 1086a5-11; XIII 1086b1-8; Themistius, *In Aristotelis de anima paraphrasis* 11,20-27.

thought external to the thinking mind, Xenocrates seems to place the ideas, as both the content of the supreme monadic Mind and the objects of its thought, within that Mind. While the ideal numbers, completely assimilated to the Ideas, were associated with the first God as Intellect and Monad, the numbers of ordinary calculation, as well as the elements of geometry, were associated with the World Soul. Aristotle (*Met.* XIII 1085a) may have Xenocrates in mind when he says that some followers of Plato derive lines, planes and solids from numbers conceived as species of the Great and Small: lines from the Long and Short, planes from the Broad and Narrow, and solids from the Deep and Shallow. Dillon suggests that each successive geometrical principle was taken on by the fluidity of the Indefinite Dyad to produce the principle of the next level,³⁷ so at least at a level below that of the ultimate principles, Xenocrates seems to show some agreement with Speusippus. In any case, Xenocrates seems to have effected a synthesis between Plato, for whom the highest realities are Forms, and Speusippus, for whom the highest realities were numbers and mathematical magnitudes; only after these comes the cosmic soul.

As Mind, the Monad is rational and intelligible, while the cosmic soul exercises merely opinion and perception, "an irrational entity requiring informing and intelligizing at the hand of the Monad."³⁸ Where might Xenocrates have derived this association of the cosmic soul with duality and irrationality? Although in *Laws* X (896D-904B) Plato hints at the existence of a separate evil or irrational cosmic soul, he nowhere explicitly portrays a division of the cosmic soul into rational and irrational components. But in the *Timaeus* he clearly portrays its division into a higher and a lower level, that of the Same and that of the Other. They are distinguished respectively by the sphere of the ever uniform versus the sphere of becoming, and the sphere of Mind and knowledge versus that of opinion and belief (*Timaeus* 37A-C). Citing Philo's *de Decalogo* 103, M. Baltes³⁹ has called attention to the striking resemblance

37. DILLON, *The Middle Platonists*, 28.

38. DILLON, *The Middle Platonists*, 26.

39. Philo, *de Decalogo* 103: "The heaven has been framed out of the indivisible nature and the divisible (*Tim.* 35A); to the indivisible has been allotted the primal, highest and undeviating revolution presided over by the monad; to the divisible, a [revolution] secondary in power and rank, subordinated to the hebdomad, which, having been divided by a sixfold partition, has produced the seven so-called planets." See M. BALTES, "Zur Theologie des Xenokrates," in *Knowledge of God in the*

between Philo's notion of the monad and hebdomad as overseers of the spheres of the fixed stars and planets respectively, to the similar function of the monadic Mind and the dyadic world soul in the theology of Xenocrates. Perhaps this is only an instance of Philo's bipartitioning of the Logos into a higher, noetic level and a lower, demiurgic level. If this is true, why does Philo concentrate on the hebdomadal division of the world soul, while Xenocrates stresses a dyadic division of the world soul? The solution might be found in their respective interpretations of *Timaeus* 35A-36D, where three divisions are described: a twofold division of the substance of the world soul into the circles of the Same and the Other (*Timaeus* 36B6-D7), and two other sevenfold divisions, one dividing this substance into seven parts (1:2:3:4:9:8:27; *Timaeus* 25B4-C2), and another a division of "the movement of the other" (θατέρου φορά) into seven circles (*Timaeus* 36D1-7). The division of these parts into two sequences of numbers,⁴⁰ and the division of the entire soul substance into two strips placed cross-wise to each other (*Timaeus* 36B6-D1) may have encouraged subsequent interpreters to view the cosmic soul as either a dyad (Xenocrates, Philo, Numenius, Plutarch) or as a hebdomad (Posidonius *apud* Theon of Smyrna, *Expos.* 103.16, Macrobius, *In somnium Scipionis* 1.6.45).⁴¹ Thus the *Timaeus* itself may very well have provided a precedent for the notion of the dyadic (as well as hebdomadal) nature of the cosmic soul or Logos.

Another possible basis for the association of the world soul with irrationality may lie in *Timaeus* (52D-53A). Plato there ascribes a certain disorderly movement to the receptacle, caused by a disequilibrium of certain unbalanced powers (hot, cold, moist, dry) and passions that enter into it. This movement, compared to that of a winnowing basket, sepa-

Graeco-Roman World, ed. R. Van den Brock et al. (*Études préliminaires aux religions orientales dans l'Empire Romain* 112; Leiden: E. J. Brill, 1988), 52-54.

40. An even (1,2,4,8) and an odd (1,3,9,27), comprising respectively "the movement of the other" and "the movement of the same" in *Timaeus* 35B4-C2. See the application of these notions in *Marsanes*, discussed in Chapter 14.

41. Thus the hebdomad, which Philo calls (*Dec.* 102), "the virgin among the numbers, the essentially motherless (cf. *Timaeus* 37C6-7), the most akin to and principle of the Monad" (ἡ μονάδος οἰκειότατη καὶ ἀρχής), and which could cosmologically signify the number of the planets, and metaphysically signify the unitary nature of God, could take on a greater importance within the first decad than any other number except the monad: "through [the hebdomad] is best given the revelation of the Father and Maker of All, for in it, as in a mirror, the mind has a vision of God as acting and creating the world and governing all that is" (*Opif.* 117).

rates this proto-matter into light and heavy qualities, vestiges (*ἴχνη*) which the demiurge will shape into the four elements by means of geometrical forms and numbers. This disorderly movement, unlike the perfectly circular and rational movement of the cosmic soul, is an irrational rectilinear motion in the six directions (cf. *Timaeus* 34A, 43B, 48A), and causes the lighter qualities to be separated from the heavier ones. Since motion can only be caused by soul, it thus appears that the contents of the receptacle in fact constitute an irrational aspect of the soul, perhaps related to the movement of the Other unchecked by the rational movement of the Same, wandering, like the soul of a newborn infant, in all the six directions (*Timaeus* 43B, 43D). Even though Plato does not explicitly introduce an irrational soul in the *Timaeus*, surely these features of the receptacle would constitute a basis for the division of the cosmic soul into a higher, rational, component, and a lower, irrational, component. One might add to this also a tendency to identify this precosmic disorder with the disorderly movement of a pre-existent but evil world soul as derived from the tenth book of Plato's *Laws* (896 D-897D).

Speusippus and Xenocrates, then, seem to be fairly clear about the source of evil. In one way or another, evil is associated or identified with the substratum of physical things. However, Plato himself envisaged the possibility of an evil world soul responsible for the evils of the physical world (for example, *Laws* X 896D-897D; 898B; 904A-C; cf. *Epinomis* 988D-E) and toyed with the notion of Forms of evil.⁴² Even if there are good grounds for supposing that Plato rejected these possibilities, nonetheless it is very easy to see how the problem of connecting the irrational disorders of the receptacle or substratum to form and to the soul would become so acute for the subsequent history of philosophy and especially for the later Middle Platonic tradition.

II. THE OLD PYTHAGOREANS

While these notions provide a good picture of the Platonism of the Old Academy, it is interesting to note that Speusippus and Xenocrates credit

42. See J. N. FINDLAY, *Plato. The Written and Unwritten Doctrines*, (New York: Humanities Press, 1974), 42-5; 416.

the inspiration behind these conceptions not to Plato, but to Pythagoras. W. Burkert attributes this phenomenon to a number of factors.⁴³

In the *Timaeus* the spokesman is an Italiote, and among such people were Pythagoreans; in the *Cratylus* some of the etymologizing seems to be Pythagorean; and in the *Philebus* Plato tries to resolve the relation between the one and the many in terms of Pythagorean number and harmonic theory as well as the divinely inspired pair of opposites Limit and Unlimited (not Indefinite Dyad!). The Socratic circle included hearers of the Pythagorean Philolaus, and Plato's friendship with the Pythagorean Archytas is attested in the *Seventh Letter*. The later biographers (Diogenes Laertius, *Vitae* III.6) state that after the death of Socrates, Plato initially withdrew, along with other disciples of Socrates, first to Megara and to Eucleides in particular, who had already equated the One and the Good. Indeed the main background for Plato's ontology is clearly the Eleatic doctrines of Parmenides who, together with the "Eleatic Stranger," plays a major role in Plato's dialogues, and it seems that Megarians continued this line of thought. After this Plato went to Italy to see the Pythagorean philosophers Philolaus and Eurytus. Speusippus and Xenocrates also, accompanying Plato on his third Sicilian journey, most likely met Pythagoreans there.

Both the Pythagoreans and the Eleatics were immanentists, conceiving existing things as sensible, not transcendent. On the other hand, in the Platonic Academy, with its interest in transcendental entities, it seems that to a certain extent the influence of Socrates had receded into the background, having been replaced by a deepening interest in mathematics and immanentist Pythagorean number speculation to solve the increasingly perplexing problem of the relationship of the transcendental Ideas to one another.

Yet, as Burkert shows, Plato's philosophy, and that of his disciples in the Old Academy, was not Pythagorean, no matter how much they may have believed it was. The only authentic representative of ancient Pythagoreanism known to the Academy was Philolaus, a younger contemporary of Socrates. He was the first Pythagorean to break with tradition and publish writings revealing Pythagorean doctrine. Furthermore, these writings, of which only a few doxographical citations remain today, but which certainly were available in the fourth century, were most

43. The following observations are based on W. BURKERT, *Pythagoreanism*, 28-52; 83-96; 218-238.

likely the source for Aristotle's (polemical) expositions of Pythagorean teaching. These constitute the only fairly complete extant summary of ancient Pythagoreanism that distinguishes it from the doctrine of Plato and the Old Academicians.

The doctrine of ancient (pre-Academic) "Pythagoreans" (not of "Pythagoras") as reconstructed from Aristotle by Burkert, is as follows: like Plato, they accepted numbers as the basic principles of things. But whereas Plato separated the numbers as transcendent Ideas from the sensible realm and may even have set between these two realms the separate realm of the geometricals, for the Pythagoreans, the numbers are immanent and corporeal: things "are" or "consist" of numbers. Their units possess magnitude and extension.

The old Pythagoreans conceived the elements of numbers to be the Odd, functioning as Limit (*περάς*), and the Even, which is Unlimited (*ἄπειρία*), a primeval cosmic opposition. Represented as rows of pebbles, the even number is female, having in its middle a space capable of reception, while the odd number is male, having a middle member with procreative power. From these two primeval principles, Unlimited (even and female) being drawn in and limited by Limit (odd and male), arises the One (*ἕν*). Even though this terminology bears a superficial resemblance to Plato's term the "indefinite" or "unlimited" dyad, the old Pythagorean system was rather different from Plato's. Plato posited a dyadic entity, the Indefinite Dyad (*ἀόριστος δύος*) derived from the great-and-small, rather than the non-dyadic "Unlimited" of the Pythagoreans, which was part of the world, and which they conceived to have been "breathed in" by the heaven to distinguish one thing from another. Insofar as Plato's One was derived from older Pythagorean speculation, it can be seen to share in the opposition between its two Pythagorean parents; it is simultaneously even and odd, and therefore bisexual. In Plato's thought, the Unlimited becomes a Two (female) as the One penetrates it, much as, according to ancient medical speculations, the seed in the womb "breathes in" the air and is divided by it.

Burkert compares this to Hippocratic medical speculation and to the ancient cosmogony of the separation of heaven and earth, and even more specifically to the cosmogony of the Orphic "Rhapsodies."⁴⁴ In the beginning was a boundless chaos in which there arose a bubble whose

44. Damascius, *Dub. et sol.* I.316,18-319,7 Ruelle, which Burkert would attribute to Apion, and correct by eliminating the primacy of Chronos.

surface became harder by taking in the surrounding πνεῦμα. This glittering sphere is the cosmic egg, in which developed the winged bisexual Phanes, who broke the egg and "first appeared" in brilliance.⁴⁵ The two halves of the egg harmoniously formed the two firmaments, with Phanes reigning at the boundaries of the heaven, and the realms of the world and its ten perfect heavenly bodies circling the central fire arising from the procreative content of the egg. Thus pre-Socratic Pythagorean cosmology is an arithmological transposition of Orphic cosmogony. The Pythagorean numbers, especially the first four of the tetractys, form the harmonic ratios of the music of the heavenly spheres and take on certain properties: 1 is mind, 2 opinion, 3 the whole, 4 or 9 "justice," 5 "marriage," 7 is "opportune time" (*καιρός*), and 10 or 6 is "perfect."⁴⁶ Finally, the Pythagoreans developed their primal pair of opposites, Limit and Unlimited, into a table of ten opposites arranged in two columns of cognates:⁴⁷

Limit	Unlimited
Odd	Even
One	Multiplicity
Right	Left
Male	Female
Resting	Moving
Straight	Crooked
Light	Darkness
Good	Bad
Square	Oblong

Burkert observes that these opposites form a point of continuous transition between Pythagoreanism and the Platonism of the Old Academy. What Plato borrowed from the Pythagoreans was principally the pair Limit-Unlimited and a certain emphasis on number and proportion as

45. Cf. the Sethian Gnostic figure of Protophanes, perfect male Mind in the Aeon of Barbelo.

46. Cf. the similar numerology in *Marsanes* (X 32,5-33,9) and ps-Iamblichus' *Theologoumena arithmeticæ* discussed in Chapter 14.

47. Aristotle, *Met.* I 986a22-26: ἔτεροι δὲ τῶν αὐτῶν τούτων τὰς ἀρχὰς δέκα λέγουσιν εἶναι τὰς κατά συστοιχίαν λεγομένας, πέρας [καὶ] ἀπέιρον, περιττὸν [καὶ] ἀρτιον, ἐν [καὶ] πλήθος, δεξιόν [καὶ] ἀριστερόν, ἄρρεν [καὶ] θῆλυ, ἡρεμούν [καὶ] κινούμενον, εύθὺν [καὶ] καμπύλον, φῶς [καὶ] σκότος, ἀγαθὸν [καὶ] κακόν, τετράγωνον [καὶ] ἑτερόμηκες.

the principle of cosmic order. For the immanent "Unlimited" Plato substituted the transcendent Indefinite Dyad to express the continuous indefiniteness on either side of the scale between great-and-small, more-and-less, etc.

This doctrine was proposed as a transcendental solution to the Parmenidean-Eleatic problem of the relationship between pure and stable being, which is One, and the "unthinkable" world of plurality and becoming we all observe. The generative character of Pythagorean mathematics applied to a stage-by-stage movement from 1) the transcendent, ultimate One to 2) the transcendent numbers, to 3) the harmonic proportions of the living World Soul which animates the heavenly and earthly bodies below it. This dynamic scheme of derivation broke through the inflexibility of the Eleatic system. The order of stable being can be expressed by the One and the Dyad and the ideas by the ideal numbers. Change is gradually introduced by the animated World Soul harmonized by numerical proportion and forced into motion by the opposition of Sameness and Difference. The elements of the physical world are generated by plane or solid geometrical figures bound together and set in motion by the Soul.

While there was a book by Philolaus used by Aristotle, there was no book by Pythagoras. Plato most likely picked up Pythagorean doctrine from Archytas. Yet Plato's immediate disciples, in their exposition of the *Timaeus* and of the derivation system worked out by Plato and themselves in the Old Academy, attributed all this doctrine to the "ancients." Indeed they attributed it to Pythagoras himself, simply skipping over the century and a half that separated them from Pythagoras as well as the work of more contemporary Pythagoreans such as Eurytas, Archytas and Philolaus.

Burkert suggests that this apparent defection from the name of Plato in favor of that of Pythagoras may have owed to the spirit of the contemporary Pythagoreans with whom they and Plato associated, and who similarly ascribed their own thought completely to Pythagoras. Thus Speusippus, Xenocrates and the other Academicians except Aristotle likewise saw their own and their master's work as a continuation of Pythagoreanism. And this interpretation became dominant in the doxographies of the later tradition, which likewise saw Pythagoras only through the eyes of Plato and the old Academy. The Old Academicians produced for posterity convenient summaries of their Platonism under

the name of Pythagoras, while the authentic Pythagorean doctrine presented by Aristotle, scattered throughout his works and presented in polemical fashion, was ignored. Thus the Platonic metaphysical speculation worked out by the generation of Plato's immediate successors under the name of Pythagoras carried the day.

After the death of Plato (427-347 BCE), this tradition continued through successive heads of the Academy, Speusippus (407-313), Xenocrates (396-314), and Polemon (350-267), until in 265 BCE Arcesilaus (318-242), succeeded by Bion and Carneades (213-129), turned the Academy from the "dogmatism" of metaphysical speculation towards the skepticism of Pyrrho (365-270) and Timon (320-230). The "New Academy" justified this move as a revival of the Socratic method.

Naturally at this time "Pythagoras" (i.e. Plato) lost his authority and, along with him, all his and the Old Academy's mathematical and metaphysical work was rejected as non-Academic. Such of this metaphysical Platonism as survived in the "underground" outside the Middle or New Academy was somehow kept alive, but under the name of Pythagoras, with the ironic result that by the second century CE some thinkers could call Plato and his disciples plagiarists of Pythagoras. Thus, as Burkert observes, a fairly exact transcript of Plato's lecture "On the Good" is presented by Sextus Empiricus (160-210 CE; *Adv. math.* X.248-284) in the context of a skeptical refutation of Pythagoras which cites the Plato of the exoteric dialogues (the *Phaedo*) at length against "Pythagoras."

Indeed, as Burkert notes, in just as unhistorical a way, when Antiochus of Ascalon (130-68 BCE) led the Academy away from the leadership of the skeptic Philo of Larissa (head from 110-88) back to "dogmatic" ways, skeptics like Aenesidemus (100-40) and Sextus Empiricus (150-170 CE) sought a new founder instead of Plato or Socrates to whom they might trace the origins of the skeptical tradition of the New Academy, and found such a one in Pyrrho.

CHAPTER NINE

MIDDLE PLATONIC SPECULATION ON FIRST PRINCIPLES

We continue this survey of Platonic metaphysics with some observations about selected Middle Platonic, Neopythagorean, and, in Chapter 10, Neoplatonic metaphysical doctrines that are reflected in the Sethian Gnostic texts and doctrines that will be treated in beginning in Chapter 12. These observations are not intended to be complete or systematic, but are limited to features that help to place the Sethian texts in the context of later Greek philosophy.

I. THE REVIVAL OF PLATONISM IN THE FIRST CENTURY BCE

After the time of Polemon (350-267 BCE), the Academy turned away from metaphysical speculation altogether. This so-called “New Academy” justified this move as a revival of the Socratic method. All the mathematical and metaphysical work of Plato and the Old Academy was rejected as non-Platonic and due to Pythagorean contamination. Although the Academy turned back to dogmatism under Antiochus, in 88 BCE its members, along with other philosophers who had disapproved of the alliance of Athens with Mithridates III against Rome, fled the city as Mithridates approached. Philo of Larissa, the last head of the Academy, went to Rome, and Antiochus of Ascalon, the present head, went by way of Rome to Alexandria and there broke with Philo.¹ During Sulla’s siege on disloyal Athens in 87-86 BCE, the buildings and library of the Academy were destroyed. With this event, the institutional history of the Academy, with its nearly unbroken oral tradition and succession of scholarchs descending from Plato—as well as that of the other Athenian schools, the Lyceum of the Peripatetics, the Porch of the Stoics, and the Garden of the Epicureans—came to an end, and would only be formally reestablished by the emperor Marcus Aurelius in 176 CE. For the next century, the Platonic and other philosophical schools were

1. See H. DORRIE, “Die Erneuerung des Platonismus im ersten Jahrhundert vor Christus,” in *Le Néoplatonisme: Colloques internationaux du Centre nationale de la recherche scientifique, Royaumont 9-13 juin 1969* (Paris: Éditions du CNRS, 1971), 17-28.

spread throughout the towns and cities of the Mediterranean basin; their principal occupation now became that of commenting on the authoritative texts descending from the founders. In the case of the Middle Platonists, the principal text demanding such commentary was Plato's *Timaeus*.²

When Cicero visited Athens six years later he found the Philo and Antiochus back in Athens teaching in the Ptolemaeion gymnasium. Philo was professing the skeptic doctrine of the last 180 years, while Antiochus, having taken up with Old Academic doctrine through the eyes of Aristotle and Polemon, was teaching virtually the same thing as a brand of Stoicism under the name of original Platonism. He seems to have identified the Demiurge and World Soul of Plato's *Timaeus* with the Stoic Pneuma-Logos, and the Ideas constituting the paradigm of the Living Being with the λόγοι σπερματικοί comprising the intellect of the Stoic Logos. In doing this, he may have originated the Middle Platonic notion of the Ideas as the thoughts of God (although Plato himself, the Old Academy and Xenocrates, Aristotle and the Peripatetic tradition, Alcimus, the Neopythagoreans, Posidonius, Antiochus, Varro, Eudorus, and Arius Didymus have been credited with this development).³ Thus it is possible that the concept of the ideas as the thoughts of God emerges from a reconciliation between the *Timaeus* and Stoicism.⁴

H. Dörrie has stressed the centrality of the *Timaeus* in the revival of Platonism in the first century BCE.⁵ It offered to people like Cicero and his contemporaries a cosmology that explained, indeed revealed, the supreme cause of the world as a divine and paternal figure who had made it as good as possible a copy of his own divine thoughts. Such a doctrine was much more attractive to the popular religious sentiment of the time, inseminated by many Pythagorean and other apocryphal works, than was the dry moralism and rather immanentist and mechanical cosmology of the Stoics, not to mention the tough-minded non-theistic atomism and ascetic moralism of the Epicureans.

2. Thus L. BRISSON, "Qualche aspetto della storia del Platonismo," *Elenchos* 20 (1999), 145-169, here 156-157.

3. For a review see R. JONES, "The Ideas as the Thoughts of God," *Classical Philology* 21 (1926), 317-326.

4. See A. RICH, "The Platonic Ideas as the Thoughts of God," *Mnemosyne*, 4, 7 (1954), 125-126.

5. H. DÖRRIE, "Le renouveau du platonisme à l'époque de Cicéron," *Revue de Philosophie et de Théologie* 8 (1974), 13-29.

In time, this Platonist Bible, as well as its imitations, was read by everyone who was able. In distinction to the eternal world cycles of Stoicism and the traditional Greek dogma of the eternity of the universe at home in the other philosophical schools, the *Timaeus*, when read literally, revealed, like the doctrine of the Jews, a once-for-all act of creation by a divine craftsman according to a definite plan. According to this reading, there were three primal principles of all things: God, Ideas or Model, and Matter. God was identified with the Good from the *Republic* and the demiurge from the *Timaeus*. The Model is the intelligible Forms, understood as his thoughts, which God contemplates to give order to disorderly Matter.

Varro (116-28 BCE), the most learned Roman of his day, found in the Capitoline trinity of Jove, Juno and Minerva the three Platonic causes (heaven = "that by which"; earth = "that from which"; and the exemplary ideas = "that according to which," *apud* Augustine, *De civ. dei* VII.128); he even took this as a revelation emanating from the sanctuary of the Cabiri at Samothrace.⁶ In like spirit, Cicero, in his translation of the *Timaeus*, substituted his friend Publius Nigidius Figulus (98-45 BCE), the next most learned Roman of his day after Varro, for Plato's man from Italy. Nigidius was a principal reviver of Pythagoreanism in his day, perhaps having become acquainted with it through Alexander Polyhistor, a Greek scholar taken slave at the end of the Mithridatic war in 82 and given citizenship by Sulla.

II. NEOPYTHAGOREAN PLATONISM

From the third century BCE onwards, apocryphal Pythagorean writings in the name of Pythagoras, Brotinus, Archytas, Eurytos, Occulus, Timaeus Locrus and even Pythagoras' wife Theano and many others began to make their appearance, claiming both Old Academic and Peripatetic philosophy for Pythagoras' own. Numenius (frgs. 24-28 des Places) in the mid-second century CE did precisely this. Later Pythagoreanism, commonly referred to as Neopythagoreanism, could, as Burkert says, be defined as Old Academic Platonism with the Socratic and dialectic element amputated. Aside from ancient Pythagorean tradition, the principal source for Neopythagorean doctrine was Old Academic mathematics on

6. W. THEILER, *Die Vorbereitung des Neuplatonismus* (Problemata, Forschungen zur Klassischen Philologie 1; Berlin: Weidmann, 1930), 18-19.

the one hand and Plato's myths, especially that of the *Timaeus*, on the other hand; these merged with Middle Platonism to become Neoplatonism. The Hellenistic Pseudopythagorica appeared as only one part of a plethora of apocryphal materials under names like Democritus, Ostanes, Zoroaster and Nechepso-Petrosiris. Most of these and even the author Bolus of Mendes were popularly regarded as Pythagoreans, but were not really: as Burkert says,⁷ in "Hellenistic times there was a whole flood of Pythagorean literature, but no real Pythagoreans." Instead, it was all underground Platonism. Even second century Rome was introduced to Greek thought in this way. It derived its knowledge of the cosmos and its regularity not directly from the *Timaeus* or Archimedes or Eratosthenes, but from apocryphal mixtures of Platonic, Stoic, and Peripatetic cosmology under the name of Pythagoras, the ancient citizen of South Italy.

Although the previously mentioned Hellenistic Pseudopythagorica did not seem to know the *Timaeus* of Plato, at least one of them, the *Timaeus Locrus*, circulated as a counterfeit of the *Timaeus*, accusing Plato of being a falsifier of Pythagorean doctrine. According to Dörrie,⁸ the Neopythagoreans, who in time claimed the *Timaeus* and Old Academic Platonism as their own, were little interested in theoretical philosophy, and preferred instead a "philosophic life style" informed by even more revelatory literature which, like the later *Hermetica*, expressed similar doctrine but in a simpler, more religious form. While they were popularizers, the committed students of Plato congregated in esoteric schools and were interested in philosophical theory. But by now they were so far removed from the source of a living tradition that it was necessary to rely upon digests, summaries and doxographies of the ancient Platonic doctrine in the form of handbooks like that of Alcinous/Albinus in the

7. W. BURKERT, "Hellenistische Pseudopythagorica," *Philologus* 105 (1961), 28-43, here 23-24; on this general subject, see also *Pseudepigrapha: Pseudopythagorica, Lettres de Platon, littérature pseudépigraphique juive*, ed. K. von Fritz (Entretiens sur l'Antiquité classique XVIII. Vandoeuvres-Geneva: Fondation Hardt, 1972). See H. THESLEFF, *An introduction to the Pythagorean writings of the Hellenistic period* (Acta Academiae Aboensis. Ser. A: Humaniora 24.3. Åbo, Åbo akademi, 1961) and *The Pythagorean texts of the Hellenistic period* (Acta Academiae Aboensis. Ser. A: Humaniora 30.1. Åbo, Åbo Akademi, 1965).

8. H. DÖRRIE, "Le renouveau du platonisme à l'époque de Cicéron," *Revue de Philosophie et de Théologie* 8 (1974), 13-29, here 25-26.

second century CE.⁹ Dörrie thinks this doxographical tradition began in the age of Cicero, a classic doxographer being Arius Didymus, who taught philosophy to the future Emperor Augustus. The doxographers stress the three principles of Creator, Matter and Ideas supposedly to be found in the *Timaeus*, although other philosophers, e.g. Philo of Alexandria (*Cher.* 125-127) emphasized a final cause beyond the Creator, the Creator's idea of the Good which impels the Creator to make the world as good as possible. In spite of these theological interests, however, Platonists were essentially ivory tower intellectuals, considering that the subtleties of Platonic doctrine were inexpressible to the masses, whom they left to such as the Stoics.

The Platonism of the first century BCE was thus a peculiar mixture of religious zeal and a classical reservation which submitted to the authority of a self-imposed tradition, that of the Plato they knew. Reluctance to stray from the authoritative tradition prevented novelty. Only details, not major reevaluations, were discussed. Yet this later Platonism provided a truly comprehensive picture of all the levels of reality into which the details of the universe would fit and find meaning and intelligibility in light of the cosmic Intellect and Soul which bound everything together; the whole interprets the parts. And it was precisely this urban, self-enclosed, traditional, nearly conventicle-like pursuit of transcendental metaphysics on the part of school Platonists that increasingly attracted like-minded but less pedantic kindred, such as Neopythagoreans, Hermetics and of course the Gnostics.

A. Eudorus of Alexandria and Neopythagorean Systems of Derivation

H. Dörrie marks the decisive stage in the revival of Platonism by the activity of the generation after Cicero, marked especially by Eudorus (fl. 25 BCE) of Alexandria. Back in 86 BCE, Antiochus had accompanied the Roman quaestor Lucullus to Alexandria, leaving his brother Aristus in charge at Athens. In Alexandria, Antiochus acquired as students Aris-

9. A.-J. FESTUGIÈRE, *La Révélation d'Hermès Trismégiste II: Le Dieu cosmique* (Études bibliques; Paris: J. Gabalda, 1949), 341-362, attributes the philosophical eclecticism and religious dogmatism of Cicero's time to the diffusion and consequent vulgarization of culture which led to the wide use of introductory manuals and the exclusive use of doxographies in place of the direct study of original philosophical writings.

ton, a Peripatetic, and Dion, an Academic who served as an ambassador to Rome in 57 BCE, where he was murdered. Strabo (64 BCE – 19 CE) implies that Eudorus was a contemporary and rival of Ariston.

Dillon suggests that Eudorus may have studied with Dion in Alexandria around 60 BCE.¹⁰ Eudorus had a thorough knowledge of Plato's dialogues, and concluded that assimilation to God was the consistent goal of Plato's doctrine.¹¹ In addition, Eudorus was a Pythagorean; according to Simplicius (*In Phys.* 9.181,10-30 Diels) Eudorus posited a supreme One as the supreme God above another pair of principles, a lower One, which he calls Monad, and its opposite, the Dyad.

According to the highest explanation (ἀνωτάτῳ λόγον) it is to be said that the Pythagoreans called the One (τὸ ἔν) the principle (ἀρχή) of all things; according to the second explanation (δεύτερον λόγον), there are two principles of products (ἀποτελουμένων), the One and the nature opposed (ἐναντίαν) to it, and of all the entities conceived as opposites, the good ones are ranged under the One and the evil under the opposed nature. Thus these two principles are not the ultimate principle according to these people, since if the one is principle of one set of opposites and the other principle of the other, they are not the common principles (λοιπά ἀρχαί) of all things, as is the One ... thus in another way (ἄλλον τρόπον) they said that the One is the principle of all things, of both matter (ὕλη) and of determinate beings (τῶν ὄντων), and this would be the supreme God (ὑπεράνω θεόν).... So I say those around Pythagoras left the One as the principle of all things, and in another way (ἄλλον τρόπον) introduced the two sets of

10. J. DILLON, *The Middle Platonists*, 115–135; cf. A.-J. FESTUGIÈRE, *La Révélation d'Hermès Trismégiste IV: Le Dieu inconnu et la gnose* (Études bibliques; Paris: J. Gabalda, 1954), 18–53. Festugière has shown that in Eudorus one finds a hierarchy of three “ones”: The One (ἔν) as universal principle (ἀρχή); the One (μονάς) as the fundamental element (στοιχεῖον) opposed to the Indefinite Dyad; and the one which is the root of ordinary arithmetical numbers. When Eudorus assimilates the highest One to the supreme God (ὑπεράνω θεός), one has the absolute transcendence of God, in effect, beyond being. Festugière (*op. cit.*, 43–53) also points out that Xenocrates (frg. 15 Heinze) conceived the Monad as male father and the Dyad as female mother of the Gods. On the basis of *Orph.* frg. 21,4 Kern (whose antiquity is supported by the Derveni papyrus), and the Stoicizing Diogenes of Babylon (240–152 BCE, *apud* Philodemus, *De piet.* 82,3 Gomperz = *Dox.* 548b14 Diels), both of which witness the concept of Zeus as both male and female, Festugière would date the concept of the bisexuality of the Monad to around 300 BC. From such a complex of ideas might have arisen the (non-Old-Academic) notion that the Monad gives rise to the Dyad, which is in turn mother of the numbers one, two, three, etc.

11. Cf. *Theaetetus* 176B; *Timaeus* 90A–D; *Republic* X 608C; *Laws* IV 716A; see Dillon, *Middle Platonists*, 115.

the highest elements (δύο τὰ ἀνωτάτω στοιχεῖα); they call these two sets of elements by many names—the one set contains the ordered, defined, knowable, male, odd, right, and light; the opposite set contains the disordered, indefinite, unknown, female, even, left and dark—such that on the one hand the One is taken as a principle (ἀρχή) and on the other the One and the indefinite Dyad are taken as these elements (στοιχεῖα), both principles again being one (ἀρχαι ἀμφω ἐν ὅντα πάλιν); clearly the One as principle of all things is one thing, while quite another is the One opposed to the Dyad, which they call the Monad (μονάδα). (Simplicius, *In Aristotelis physicorum* 9.181,10–30 Diels)

The supreme One is the cause of Matter and all else, while the Dyad paired with the Monad beneath it he calls the Indefinite Dyad.¹² J. M. Rist thinks that Eudorus' doctrine of two Ones derives from an original interpretation of the Pythagorean Memoirs of Alexander Polyhistor.¹³ These Memoirs suggest that in 70 BCE the only Pythagorean doctrine known to Alexander was one in which a Monad gives rise to an Indefinite Dyad as matter for the Monad, with no supreme One beyond:

Alexander in the Successions of the Philosophers, drawing upon the Pythagorean Memoirs, says that the principle of all things is the Monad; from this Monad there comes into existence the Indefinite Dyad as matter for the Monad, which is cause (ἐκ δὲ τῆς μονάδος ἀριστον θύμα ὡς ἐν ὕλῃ τῇ μονάδι αἰτιώ ὄντι ψυστήματι). From the Monad and the Indefinite Dyad arise the numbers; from numbers, points; from these, lines; from these,

12. Thus A.-J. FESTUGIÈRE, *La Révélation d'Hermès Trismégiste IV: Le Dieu inconnu et la gnose* (Études bibliques; Paris: J. Gabalda, 1954), 18–53. H. J. KRÄMER, *Der Ursprung der Geistmetaphysik: Untersuchungen zur Geschichte des Platonismus zwischen Platon und Plotin* (Amsterdam: B. R. Grüner, 1967), 276–277, relates Philo's three-level metaphysic to the four-level metaphysic of Moderatus and Eudorus.

13. “The Neoplatonic One and Plato's *Parmenides*,” *Transactions and Proceedings of the American Philological Association* 93 (1962), 389–401; cf. J. DILLON, *The Middle Platonists*, 342. J. MANSFELD (“Compatible Alternatives: Middle Platonist Theology and the Xenophanes Reception,” in *Knowledge of God in the Graeco-Roman World*, ed. R. Van den Broek et al., [Études préliminaires aux religions orientales dans l'Empire Romain 112; Leiden: E. J. Brill, 1988], 92–117) observes that the Pythagorean Memoirs present a monistic system in which the first two opposites are to be found on different levels, one subordinate to the other, while Eudorus places them on the same level below that of the supreme One, apparently in an original effort to reconcile the monistic (as in Alexander and earlier in Aristotle, *Met.* I 986b11–987a2) and dualistic (as in 985b23–986b11) versions of Pythagorean doctrine known to him, by placing the monistic One (ἔν) inherently containing the opposites (even and odd, limited and unlimited, 986a17–20) above the dualistic συντοιχίαι of opposites (986a22–26).

plane figures; from plane figures, solids; from solid figures there arise sensible bodies, the elements of which are four: fire, water, earth and air. These elements interchange and turn into one another completely and combine to produce a cosmos: animate, intelligent, and spherical (μεταβάλλειν δὲ καὶ τρέπεσθαι δι' ὅλων, καὶ γίνεσθαι ἐξ αὐτῶν κόσμον ἔμψυχον, νοερόν, σφαιροειδῆ), with the earth at its center, the earth itself also being spherical and inhabited round about. (Alexander *apud* Diogenes Laertius, *Vitae* VIII 24.7-25.10, trans. Dillon)

Perhaps Eudorus' doctrine of a supreme One is his interpretation of the intelligent "fourth" cause (God, Mind, Wisdom) of *Philebus* 23C-D, responsible for the mixture of Limit and Unlimited that yields the genesis of things, as a supreme One, perhaps under the influence of the first hypothesis of the *Parmenides*. Perhaps Eudorus was, as J. Mansfeld thinks, influenced by the tradition of a divine One earlier posited by Xenophanes.¹⁴ Perhaps the idea of a unitary, active cause giving rise to the Indefinite Dyad as passive matter owes something to Stoic doctrine as well.¹⁵ Whatever the case, Eudorus made a definite move towards metaphysical monism.

Perhaps contemporary with Eudorus are two Neopythagorean systems: One is cited by Syrianus in his commentary on Aristotle's *Metaphysics* (165,33-166,6 Kroll) according to which Archaenetus, Philolaus and Brotinus posited a unitary causal principle above the Limit and Unlimited, which Brotinus says is beyond intelligence and being.¹⁶ The

14. J. MANSFELD, "Compatible Alternatives," thinks Eudorus' placing of a supreme One beyond paired opposites owes to the influence of Xenophanes' (*apud* Theophrastus' lost *Physikai doxai* and Aristotle, *Met.* I 986b21-25) teaching of a divine One whose attributes (whether at rest or in motion, whether limited or unlimited) were left unclear; Mansfeld thinks Eudorus himself supplemented the Xenophanes doxography with attributes that later defined the canonical god of Xenophanes (found, e.g., in Simplicius, *In Phys.* 9.22,2-29,14): God is one, eternal, homogeneous, limited, spherical, unmoved, rational, cause of all things and transcends all pairs of opposites.

15. God, or logos, as active cause and matter as passive cause is Stoic doctrine, Diogenes Laertius, *Vitae* VII 134.

16. Syrianus, *In Met.* 165,33-166,6 Kroll: ὅλως δὲ οὐδὲ ἀπὸ τῶν ὡσανει ἀντικειμένων οἱ ἄνδρες ἤρχοντο, ἀλλὰ καὶ τῶν δύο συστοιχῶν τὸ ἐπέκεινα ἥδεσαν, ὡς μαρτυρεῖ Φιλόλαος τὸν θεὸν λέγων 166 πέρας καὶ ἀπειρίαν ὑποστήσαι, διὰ μὲν τοῦ πέρατος τὴν τῷ ἐν συγγενεστέραιν ἐνδεικνύμενος πᾶσαν συστοιχίαν, διὰ δὲ τῆς ἀπειρίας τὴν ταύτης ὑφειμένην, καὶ ἔτι πρὸ τῶν δύο ἀρχῶν τὴν ἑναίαν αἰτίαν καὶ πάντων ἔξηρημένην προέταττον, ἥν Ἀρχαίνετος μὲν αἰτίαν πρὸ αἰτίας εἶναι φησι. Φιλόλαος δὲ τῶν πάντων ἀρχὴν

other is cited by Stobaeus (*Anthologium* I.41.2,1-50 = 1.278-9 Wachsmuth) from Pseudo-Archytas' *Peri Archón*, according to which, beyond the two principles of Form and Matter, corresponding to Monad and Dyad, there is a self-moving primary power, a God superior to intelligence which unites the lower two principles.¹⁷ A similar doctrine is also found in the "Pythagorean" report of Sextus Empiricus (*Adv. math. X* 276-278):¹⁸

Thence moved, Pythagoras (i.e. Plato) declared that the Monad is the first principle of existing things (ἀρχὴ τῶν ὄντων) by participation (κατὰ μετοχήν) in which each of the existing things is said to be one. And this when conceived in self-identity (καθ' αὐτότητα, i.e. absolutely) is a Monad, but when in its otherness (καθ' ἔτερότητα) it is added to itself, it creates the Indefinite Dyad. The highest Principles of all therefore emerge as the prime Monad and the Indefinite Dyad (ἢ τε πρώτη μονάς καὶ ἡ ἀόριστος δύσ). From these Principles arose the number One and the Dyad which succeeded it; from the prime Monad the number One (ἀπὸ μὲν πρώτης μονάδος τὸ ἔν); and from both the prime Monad and the Indefi-

εῖναι διῆσχυριζεται, Βροτίνος δὲ ὡς ιοῦ παντὸς καὶ οὐσίας δυνάμει καὶ πρεσβείᾳ ὑπερέχει.

17. *Anthologium* I.41.2,27-31: ὥστε τρεῖς ἀρχὰς εἶμεν ἥδη, τὸν τε θεὸν καὶ τὰν ἔστω τῶν πραγμάτων καὶ τὰν μορφήν. Καὶ τὸν μὲν θεόν <τὸν> τεχνίταν καὶ τὸν κινέοντα, τὰν δὲ ἔστω τὰν ὑλαν καὶ τὸ κινεόμενον, τὰν δὲ μορφήν τὰν τέχναν καὶ ποθ' ἄν κινέεται ὑπὸ τοῦ κινεόντος ἀ ἔστω. According to P. MERLAN, "Greek Philosophy from Plato to Plotinus," in *The Cambridge History of Later Greek and Early Medieval Philosophy* (ed. A. H. Armstrong; Cambridge: Cambridge University Press, 1967), 85, citing Aristotle's *On Prayer*, frg. 4a Rose and Ehr. Eud. 7.1248a, this stress on a principle beyond intelligence may go back to Aristotle.

18. This is quite likely a digest of the doctrine of ideal numbers deriving from Plato's lecture "On the Good," cf. BURKERT, *Ancient Pythagoreanism*, 53 n. 4. DILLON, *The Middle Platonists*, 344, thinks the immediate source of this passage may be the Pythagorean Platonist Thrasyllos of Alexandria, the court philosopher of Tiberius (Emperor 14-37 CE), who edited the dialogues of Plato and composed an astrological work used by Theon of Smyrna (ca. 100 CE). The Monad is described as self-identity (αὐτότης) and by being added to itself, gives rise to otherness (ἔτερότης), i.e., the Indefinite Dyad. Related to this theory is a system of categories distinguishing between the absolute (κατὰ διαφοράν), the contrary (κατ' ἐναντίων) and the relative (πρὸς τι); cf. Plato's oral teaching *apud* Hermodorus in Simplicius, *In Phys.* 9.247,30-248,20 Diels where absolute (καθ' αὐτά) is opposed to relative (πρὸς ἔτερα), the latter subdivided into contrary (ὡς πρὸς ἐναντία) and indeterminate (ὡς πρὸς τι). The category of the absolute belongs only to the Monad, that of the contrary is related both to the Monad and Dyad since it is defined as either equal or unequal (by mutual exclusion), while that of the relative is related to more and less, thus is wholly undefined and belongs only to the indefinite Dyad.

nite Dyad the number Two. Twice One is Two, and since there was not as yet a Two or a Twice among numbers, the number Two arose out of the Indefinite Dyad, and so was the offspring of this Dyad and the Monad (καὶ οὕτως ἐκ τούτης τε καὶ τῆς μονάδος ἐγένετο ἡ ἐν τοῖς ἀριθμοῖς δύάς). In the same way the rest of the numbers are produced from these, the Monad playing the role of active cause and the Dyad that of passive Matter, the Monad imposing Limit and giving rise to the 1, while the 2 arises from the doubling influence of the Dyad upon the Monad and extending the numbers on to infinite multiplicity (τοῦ μὲν ἐνὸς δεὶ περατοῦντος, τῆς δὲ ἀρίστου δύάδος δύο γεννώσης καὶ εἰς ἄπειρον πλήθος τοὺς ἀριθμοὺς ἐκτεινούσης). From the first four numbers arise point, line, plane and solid.

All this implies that the doctrine of a supreme One (*ἐν* but sometimes *μονάς*) beyond and even giving rise to a pair of opposed principles was first formulated in arithmological language in the mid-first century BCE.¹⁹ During this period, the Old Academic dualistic doctrine of the coeval One and Indefinite Dyad was developed in a monistic direction not found anywhere in the Old Academy (which always adhered to the doctrine of two opposite principles). Dillon²⁰ observes that this doctrine of a supreme One appealed to Eudorus' contemporary Philo of Alexandria (ca. 20 BCE – 40 CE) and is to be found later in Moderatus (late first century CE), in the *Chaldaean Oracles* (late second century CE), in Plotinus and the Neoplatonists, and in the Neopythagorean arithmologists such as Theon and Nicomachus in the early second century CE. This monism is also to be found among Gnostics such as Basilides, the Valentinian system of Hippolytus' *Refutations*, the "Simonian" *Megale Apophysis* and of course the Sethian Gnostics.

The Neopythagorean derivation of an Indefinite Dyad from the Monad (not witnessed in the Old Academy) and the interaction of these two principles to produce the triad as the first real number would then provide a metaphysical system of ontological derivation that might serve to interpret the Father-Mother-Child triad of Plato's *Timaeus*. In this way the Monad becomes a Dyad by a process of self-doubling²¹ or by divi-

19. The ultimate inspiration behind this notion may lie in Aristotle's transcendent self-thinking active intelligence, which is immaterial, pure form and is indeed God.

20. *The Middle Platonists*, 128-130.

21. Διπλασιασμός, ἐπισύνθεσις ἔαντῇ: Theon of Smyrna, *Expositio* 27,1-7; 94,10-18; 100,9-12 Hiller; Nicomachus, *Intro. Arith.* 113,2-10 Hoche; Sextus Empiricus, *Pyrrhoniae hypotyposes* 3,153; *Adversus mathematicos* 10,261; Hippolytus,

sion²² or by extension (ἐκτασίς) or progression from potentiality as in a seed,²³ or by privation or contraction or "receding from its nature,"²⁴ or by flowing (an idea perhaps first introduced by Archytas).²⁵ The notion of a dyadic principle of indefiniteness pre-existing in the monad became a feature of several second-century Gnostic theogonies: according to Hippolytus, both the Valentinians (Ref. VI.29.5-6) and the "Simonian" *Megale Apophysis* (Ref. VI.18.4-7) used the concept of the emanation (προβολή, προέρχεσθαι) of a dyad preexisting in the monad. By describing the passion of Sophia as a flowing or extension into indefiniteness the Valentinian school incorporated into tragic myth the Neopythagorean derivation of plurality as the derivation of a dyad from the monad. In the *Apocryphon of John*, Barbelo is derived from the Monad as the product of the former's self-reflection. The Sethian Platonizing treatises utilize, besides the Existence, Vitality, Mentality progression, also the notions of privation and the self-extension of the supreme unitary principle into the multiplicity first arising in the Barbelo Aeon.²⁶

B. Philo of Alexandria

Many of Neopythagorean features may be found in the works of Philo of Alexandria (ca. 20 BCE – 40 CE). Although he rarely gives a direct exposition of his metaphysical scheme, it can be recovered from many passages throughout his writings.²⁷ On the basis of these passages and

Ref. IV.43, or begetting <Iamblichus> *Theologoumena arithmeticæ* 3,17-4,7 de Falco.

22. Διαχωρισμός: <Iamblichus>, *Theologoumena arithmeticæ* 5,4-5; 8,20-9,7; 13,9-11 de Falco.

23. ἐκτασίς / ἐπέκτασις: Nicomachus *apud* <Iamblichus> *Theologoumena arithmeticæ* 3,1-8; 16,4-11 de Falco; in Irenaeus, *Adv. Haer.* I 2,2; 3,3 the passion of Sophia as (indefinite) extension and flowing.

24. κατὰ στέρησιν αὐτοῦ χωρεῖν: Moderatus, *apud* Simplicius, *In phy.* 9,230,34-231,27 Diels; Numenius, frg. 52 des Places; see below on Moderatus and Numenius.

25. ρύειν, ρύασις: Sextus Empiricus, *Adversus mathematicos* III,19, 28, 77; VII,99; IX,380-381; X,281, an idea perhaps first introduced by Archytas.

26. By privation in *Zostrianos* VIII 80,11-18, by self-extension in *Marsanes* X 32,5-33,2 and *Allogenes* XI 45,22-24 (preceded by contraction) and by division in *3 Stèles Seth* VII 121,25-123,14 (combined with ἐκτασίς in *Zostrianos* VIII 81,1-20 and with withdrawal in *Marsanes* X 9,1-21).

27. Among the more salient for our purposes are: *Opif.* 1-99 and *QE* II,68 on the structure of the intelligible world; *Abr.* 120-123, *Spec. Leg.* III,180, and *Heres* 160 on the monad, dyad and powers; *Heres* 133-236 and *Vita Mosis* II,127 on the Logos;

Dillon's analysis of them, one might venture the following sketch of Philo's very fluid metaphysics: the supreme principle 1) is ὁ θεός, the personal Creator-God, called One, Monad and true being, who is nevertheless ineffable; his existence, but not essence, can be known. Closely associated with him are 2) his image, the Monad, a sort of "super-transcendent" logos, and 3) Sophia, the mother of the all, sometimes considered as material cause (nurse, receptacle), i.e. the indefinite dyad. The second God (θεός, not ὁ θεός, *Somm.* I.229) is 4) the Logos, the place of the Ideas (κόσμος νοητός), the image, shadow and Son of God. The Logos is the divine mind which can be said to spring from Sophia its mother, although for humans the two are identical. Associated with the Logos are 5) four principal powers (animated Ideas); the chiefest of these constitute the Dyad: Goodness (the creative power by which God creates the world) and Sovereignty (the regal power by which God rules the world); respectively associated with these are another two, the "Beneficent" and the "Punitive." We are led to believe that the Logos and his four powers (plus many others conceived as ideas and mathematical) constitute a pentad which comprises the intelligible world marked off by a sort of boundary or aeon called the Ark.²⁸ Finally on a lower level, there is the κόσμος αἰσθητός, presided over by 6) the Logos in its immanent aspect as God's elder Son, governing 7) the visible world over which he presides, which is God's younger son.

This is a hybrid sketch of his system, drawn from many passages in Philo's works, not all of which precisely agree with each other. Philo was a biblical exegete, not a systematic philosopher. Much of his metaphysics was drawn from handbooks, and exhibits a maddening fluidity. In any case it is clear that Philo's ontology consists of four basic levels: God; the transcendent Logos or intelligible world; the immanent creative Logos; and finally the visible world. This is much like the Old Academic structure of two complementary principles except for the adoption of the term λόγος as elder son of God and place of the ideas, and his positing the supreme God as a unique principle at the summit of the hierarchy. The transcendent Logos corresponds to the realm of the Ideas

Fuga 109, *Det.* 115-116, *Ebr.* 30-31 and *Migr.* 40-46 on Sophia; and *Opif.* 30-33; 47-52; 49-128, *QG* IV.8, 110 and *QE* 88-93 on arithmology.

28. Cf. *QE* 2.68 where two further powers, the merciful and the legislative, spring respectively from the creative and ruling powers; these four plus the Logos are contained in the Ark as a pentad. On such pentads, see Chapter 4, note 49.

or mathematical, and the immanent Logos to the World Soul. On the other hand, the initial triad of God, Monad and Sophia seems to reflect and confirm the existence of the Neopythagorean systems described immediately above, especially that of Eudorus, who posited a transcendent One who is the supreme God, followed by a Monad and a Dyad, and whose thought was likely to be known by Philo, his near-contemporary in Alexandria. In the *de Abrahamo* (121-123) it is said that God can appear to the purified mind as the One beyond the dyad and monad, and to the uninitiated mind as a triad composed of God situated in the midst of his two chief powers, the creative and regnant.²⁹ Although the *de Abrahamo* passage concerns Philo's two chief powers, Dillon observes that the dyad appears in Philo not only as the image of matter or as a pair of subordinate powers, but also as a transcendent generative principle, the Old Academic unlimited dyad. Philo knows of this principle, not under this name, but under that of its *alter ego*, the receptacle and nurse of becoming in the third part of Plato's *Timaeus*. This entity is identified with Sophia, the divine Wisdom, who sometimes functions as the mother of God's eldest son, the Logos, and thus as mother of both the noetic and the perceptible cosmos. The use of the term dyad to refer both to matter and to a transcendent maternal principle depends upon an equation between Plato's unlimited dyad and receptacle of becoming, which appears in many Middle Platonic authors.

On at least one occasion, Philo depicts God as Father, closely associated with a feminine consort, his own knowledge (έπιστήμη), who bore the sensible world as her Son. He goes on to characterize this feminine being as Sophia, God's eldest daughter, Mother and Nurse of the All, that is, as Plato's receptacle of becoming (*Ebr.* 31.6; cf. *Det.* 116-117):³⁰

29. In the scriptures God is properly called "he who is" (ὁ ὁν), and can appear in two ways: On the one hand, he appears as one (ἕν) to the highly purified mind (διάνοια) when it is led to the unmixed, simple and self-subsistent ideal form (ἰδέα) beyond the multiplicity of other numbers, including the dyad which is next to the monad (τὴν γείτονα μονάδος δυάς). On the other hand, he can appear as three (τρία), when the as yet uninitiated mind is unable to comprehend true being (τὸ ὄν) as by itself, but only as either creating or ruling the creation (τὸν γενομένον), occupying the midpoint (μέσος) between his two senior powers (δυνάμεις), the creative (ποιητική, called θεός) and the royal (βασιλική, called κύριος).

30. *Ebr.* 31.6: εἰσάγεται γοῦν παρὰ τινα τῶν ἐκ τοῦ θείου χοροῦ ἡ σοφία περὶ αὐτῆς λέγουσα τὸν τρόπον τοῦτον· ὁ θεός ἐκτίσατο με πρωτίστην τῶν ἑαυτοῦ ἔργων, καὶ πρὸ τοῦ αἰώνος ἐθεμελίωσέ με· ἵνα γὰρ ἀναγκάῖον τῆς μητρὸς καὶ

Thus in the pages of one of the inspired company, wisdom is represented as speaking of herself after this manner: "God obtained me first of all his works, and founded me before the ages" (Prov 8:22). True, for it was necessary that all that came to the birth of creation should be younger than the mother and nurse of the All.

Philo comes extremely close here to Plato's conception of a Father, Mother, Child triad of supreme principles later echoed by the Sethian Father-Mother-Child triad, although he does not actually name such a triad. But Philo also considers Sophia as the Mother of God's eldest Son, the Logos, the image and shadow of God, the place of the Ideas (κόσμος νόητος).³¹ According to Dillon, this apparent duplication in the

πιθήνης τῶν ὅλων πάνθ' ὅσα εἰς γένεσιν ἤλθεν εἶναι νεώτερα· cf. *Conf.* 49.5 where Sophia is the nurse and mother of the wise man. According to "The Worse attacks the Better" (*Quod dei*, 115-116) "the wisdom of God is the nourisher and nurse and foster mother (τὴν τροφὸν καὶ τιθηνοκόμον καὶ κουροτρόφον) of all who yearn for imperishable sustenance, having become as it were mother of those in the world immediately offering those born from her nourishment from herself" a nourishment called Manna, identified as the Logos. In *Ebr.* 30-31 the demiurge is God the Father of the cosmos and the mother is his ἐπωτήμη who receives the divine seed and gives birth to the sense-perceptible son, this cosmos (the other being the κόσμος νοητός; cf. also *Heres.* 52 and *Plant.* 14 of αὐσθητός, and *Conf.* 49 of Sophia). In *Fuga* 109, the high-priestly Logos is said to be the offspring of God the Father and Sophia the Mother (compared to νοῦς and αὐσθητός) through whom the universe came to be (δι' ἣς τὰ ὄλα ἤλθεν εἰς γένεσιν), much like Varro's Athena (see above, p. 347). Thus Sophia can be conceived not only as the maternal source of the Logos, but also can bear designations similar to those given by Plato to his receptacle, the mother and nurse of becoming, which later Platonists, perhaps even Plato himself, identified with the unlimited dyad. While the dyad as an image of matter is something of a *topos* in Philo, the identification of Sophia as the Platonic receptacle and mother of the Logos is rather more exceptional in his corpus, as noted by D. T. RUNIA (*Philo of Alexandria and the Timaeus of Plato* [2 vols., Amsterdam: Free University Press, 1983], 1.248): Philo "was indeed conversant with this part of the dialogue [*Timaeus* 48-53], but ... on the whole he makes remarkably little use of the section in which Plato fills in what was left unsaid concerning the pre-existent chaos at [*Timaeus*] 30a."

31. *Spec. Leg.* III.180; *Somn.* II.70; *Ebr.* 30-31; cf. *Fuga* 109; *Det.* 115-116. Such notions are present in other Jewish wisdom materials, most notably *Wisdom* 7:22-8:1, a late first-century BCE text that applies to Sophia a number of attributes, many of them of Stoic and Platonic provenance, that figure prominently in later gnostic and Neoplatonic characterizations of the feminine principle. Sophia is an all-pervading motion, a breath and effluence of the divine power and glory, a reflection of eternal light, a mirror of the divine activity, an image of the divine goodness, and so on; she renews all things while abiding (μένειν, cf. the Neoplatonic idea of permanence, μονή) in herself as one, yet she extends (διατείνειν) from limit to limit

instrumental role of Sophia and the Logos is not "complete incoherence in Philo's thought, so much as a tension between the concepts of Sophia and the Logos, which potentially fulfill very much the same cosmogonic role."³²

Philo's Logos has a double role: On the one hand, it is the archetypal idea of ideas, the paradigm or blueprint from which the perceptible world (αἰσθητὸς κόσμος) is formed. On the other hand, there are passages (*Heres* 129-132; *Vita Mosis* II.127) where Philo also considers the Logos to be the very instrument (ὄργανον) through which the utterly transcendent God, like Plato's ultimate maker and father, creates the world. This Logos has two levels, a higher one as the place of the paradigmatic ideas, and a lower, demiurgic level, occupied by the images of those ideas which constitute the perceptible world.³³ For Philo, these

(περάς) and governs (διοίκει) all things (see passages cited at the beginning of Chapter 6).

32. J. DILLON, "Female Principles in Platonism," in IDEM, *The Golden Chain* (Brookfield, VT: Variorum Publications, 1990), IV-107-IV-123, here IV-118.

33. As D. T. RUNIA (*Philo of Alexandria and the Timaeus of Plato*, 1.373-376) has pointed out, Philo's Logos replaces Plato's cosmic soul as the representation of God's immanent presence in the world, largely under the influence of his Middle Platonic environment which had accepted the Stoic transmutation of Plato's cosmic soul into their all-pervading Logos. Although in the *de Opificio*, Philo tends to restrict the function of the Logos to merely serving as the place of the ideas (the noetic cosmos), there are passages in other treatises according to which the Logos functions at two levels: 1) that of the demiurgic mind containing the paradigm of all things, and 2) that of the cosmic soul, where it is present in the sense-perceptible world, and performs the demiurgic function of dividing and shaping matter according to the numbers and proportions it contains as images of the ultimate principles. As "cutter" (λόγος τομεύς, *Heres.* 129-236) God uses the Logos to divide the disordered and disharmonious pre-elemental matter into the elements according to number, proportion, and perfect shapes. This ensures the harmonious distribution of the elements and the permanence of the world, just as the demiurge of the *Timaeus* (30A, 53A-B) orders the primal chaos by means of shapes and numbers, particularly those associated with the elementary triangles. Having divided all sensible entities to the point of indivisibility, the Logos passes on to distinguish even the objects of reason into equal and opposite qualities (true/false, rational/irrational, etc.; *Heres.* 131-132). Thus the Logos seems to consist of two levels, a transcendent one which is the noetic cosmos containing the ideas corresponding to Plato's paradigm, and an immanent one, which is demiurgic, shaping unformed and infinitely divisible matter according to the numbers and geometrical entities and proportions which it itself contains as images of those paradigmatic ideas. According to *Vita Mosis* II.127, "The Logos is double (διπλός) in both the universe and in human nature; in its universal aspect, it is concerned with the incorporeal and paradigmatic forms (τρεπ-

images turn out to be numbers. As images of transcendent principles, numbers thus make those principles indirectly present for the formation of physical reality.

Ultimate principles, such as God and perhaps Sophia as God's knowledge, or even pre-existent Matter, clearly transcend the Logos and the Forms or ideas resident therein. But they have an image within the lower, immanent level of the Logos, in the form of numbers such as the monad, dyad, triad and so on, while the transcendent level of the Logos is the place of the paradigmatic ideas alone. Then comes the perceptible cosmos. Each lower level is the image (*εικών*) of the one immediately above it. Perhaps we are to conceive numbers as a kind of intermediate entity, incorporeal like the ideas, yet, unlike the ideas, capable of being combined into numerical ratios and measures of the geometrical structures that serve as patterns for corporeal realities.³⁴

τῶν ἀσωμάτων καὶ παραδειγματικῶν ἰδεῶν) from which the noetic cosmos (νοητὸς κόσμος) arises and in another aspect it is concerned with the visible things which are copies and images of the ideas (περὶ τῶν ὄρατῶν, ἡ δὴ μιμήματα καὶ ἀπεικούσματα τῶν ἰδεῶν), from which the sensible world (αἰσθητὸς κόσμος) was produced; in mankind, it is on the one hand interior (ένδιλαθετος) and on the other hand outwardly expressed (προφορικός), the one like a spring (πηγή) from which flows the other as produced by the former."

34. It may be that Philo conceived of the relation between ideas and numbers, which seem to be located in two respective levels of the Logos, his equivalent of the cosmic soul, in a way similar to that held in the Old Academy. According to Aristotle (*Met.* I.6.987b4-988a16, XIII.6.1080b1-36) in addition to the paradigmatic ideas, Plato postulated the existence of certain "mathematicals," to be distinguished from the ideas by being "combinable with each other" and having "many the same," and from physical objects by being eternal and incorporeal. While the ideas exist in their own separate realm, DILLON (*The Middle Platonists*, 6-29) thinks that the mathematical are to be localized in the cosmic soul. According to Aristotle (*de Anima* 429a7), Plato called the soul the place (*τόπος*) of the ideas, which receives the ideas into itself and transforms them into mathematical, projecting them upon matter to produce the physical world. According to Dillon, other testimonies from Aristotle show that Plato's successors played with such notions as well. In general, the Old Academy seems to have conceived a hierarchy of incorporeal entities below the ultimate principles: first, the ideal forms (which some may have conceived to include ideal numbers as well) sometimes conceived as a divine Mind, and then, at the level of the cosmic soul, mathematical (and perhaps geometrical) entities in Aristotle's (*Physics* 219b6) sense of the abstract numbers of calculation (*ἀριθμοί* *ἀριθμητοί* rather than the numbers of enumeration *ἀριθμοί* *ἀριθμουμένοι*), or, in modern parlance, mathematical sets. Cf. the distinction between the monad as an intelligible idea and the one (*ἓν*) as the countable object in Theon of Smyrna, *Ex-*

Old Academy	Philo
One ↔ Unlimited dyad	God ↔ Sophia (or Matter?)
paradigm (ideal numbers)	transcendent logos (ideas)
world soul (mathematical)	immanent logos (numbers)
perceptible world	perceptible world

Philo's ontology resembles the Old Academic structure of two complementary principles, except for his introduction of the term *λόγος* as elder son of God and the place of the ideas, and his positing the supreme God as a unique principle at the summit of the hierarchy. Philo's theological and ontological monism can be generally credited to his Jewish monotheism and the influence of contemporary Neopythagoreans.³⁵ It is of course a departure from the rather traditionally dualist Old Academic scheme of two opposed primal principles, the One and a principle of multiplicity at the summit of the ontological hierarchy, a move preparing the way for the Neoplatonic doctrine of the One beyond all being and definition. Yet on numerous occasions, Philo reflects the older Academic scheme when he portrays Sophia as God's consort and Mother of the All at the second highest level of reality. As her Son, the Logos is the principal articulator and place of the ideas (conceived principally as numbers and measures), subsuming the role not only of the Old Academic Limit and Unlimited, but also of the Forms themselves as well as

positio p. 19,18-22 Hiller: "And so the intelligible idea of the One is the Monad, which is indivisible. And the one existing uniquely among perceptibles is called One, as in one horse, one human being. Thus the Monad would be Principle of the Numbers on the one hand and One the principle of numerable things, and the One as among perceptibles (καὶ μονάς τοῖν τοῖν ἐστίν ή τοῦ ἐνὸς ἰδέα η νοητή, η ἐστιν ἀτομος· ἐν δὲ τῷ ἐν αἰσθητοῖς καθ' ἑαυτὸν λεγόμενον, δὲν εἰς ἕππον, εἰς ἀνθρώπος. ὥστ' εἴη ἀν ἀρχῇ τῶν μὲν ἀριθμῶν η μονάς, τῶν δὲ ἀριθμητῶν τῷ ἐν· καὶ τὸ ἐν ως ἐν αἰσθητοῖς)." The Neopythagorean interpretation of the Old Academic two-opposed principles is classically expressed in the sketch from Sextus Empiricus, *Adv. Math.* X.276-278 cited above on p. 353.

35. Logos is applied at two levels: the transcendent Logos corresponds to the Ideas or mathematical, and the immanent Logos to the World Soul. Philo's supreme triad of God, Monad and Dyad is exactly similar to the first century BCE Neopythagorean doctrine of Eudorus, who posited a supreme One above the Academic opposed principles of the One and the Dyad, as their source and causes of their interaction (Simplicius, *in Phys.* 9.181,10-30). In essence, this amounts to reintroducing the figure of the *Philebus'* fourth cause, the divine Intelligence, and identifying it as a superior One located at a level beyond that of the erstwhile first and second causes, Limit and Unlimited.

that of the demiurgical Intelligence. As a result, Philo can conflate the figures of Mother and Son as well as distinguish them; in this sense, he vacillates between a three and a four level metaphysics.³⁶ In addition, Philo is disturbed by the gender of Sophia's name, and on the grounds of her more masculine function of educating humans, would prefer to consider her as a masculine father (*Fuga* 50), but he cannot completely escape the influence of the Jewish tradition of the femininity of Wisdom nor the Pythagorean tradition of the femininity of the Dyad.

III. MIDDLE PLATONISM

One of the hallmarks of Middle Platonism is a theology that locates two or three Gods, conceived as Intellects, at the top of the ontological hierarchy. There is a transcendent first God in complete repose who is solely occupied with self-intellection, broadly modeled on the Good beyond being of *Republic* VI (509B) and the One beyond being of the *Parmenides* (137C-142A). Below this, there is a second God in motion who is oriented both above in contemplation of the first God and below as the active (perhaps on the analogy of the Stoic divine Logos) force in the lower cosmos, demiurgically occupied with its management.³⁷ Sometimes, as in Numenius, these two functions of the second God are respectively assigned to a second and third God. The prominence of the cosmic soul as a fully rational and independent entity in the doctrine of Plato and the Old Academy tends to be diminished in many Middle Platonic thinkers. While it tends to survive as an independent entity in Alcinous, Atticus, Apuleius, and perhaps Moderatus, these thinkers begin to reckon with an irrational component in the world soul, perhaps already intimated by passages in Plato's *Statesman* (269C-274D) and *Laws* X 896D-E. While these tend to merge this irrational component with the lower aspect of the cosmic soul, others, such as Plutarch and Numenius, can even sunder the cosmic soul into a separate rational soul and an opposing principle of irrationality. In these systems, sometimes Plato's demiurge becomes the supreme Intellect and repository of the Forms, and the cosmic soul his active *logos*, while Matter takes on the features of an irrational cosmic soul, and in other cases, the demiurge is

preserved as a secondary creator god below the supreme Intellect, and the cosmic soul takes on the role of a material principle.

A. Moderatus of Gades

Moderatus of Gades (fl. 80-90 CE),³⁸ is a key figure in the development of Neopythagorean Middle Platonism, in that he all but sketches out the metaphysical scheme of Plotinus a century in advance. Moderatus' teaching is reconstructed by Dillon on the basis of teaching attributed to him by Porphyry and Stobaeus.³⁹ According to these sources, Moderatus posited a four-level metaphysics based on the Old Academy ("Plato") and the Pythagoreans.⁴⁰

38. A disciple of his, Lucius, met Plutarch in Rome, Plutarch *Ques. conv.* 8.7-8.

39. Porphyry, *Vita Pyth.* 48-53 and "On Matter" *apud* Simplicius, *In Phys.* 9.230,34-231,27 Diels; Stobaeus, *Anth.* 1.21 Wachsmuth. See DILLON, *Middle Platonists*, 344-351.

40. Moderatus *apud* Simplicius, *In Phys.* 9.230,34-231,27 [Diels], translated by P. Merlan in *The Cambridge History of Later Greek and Early Medieval Philosophy* (ed. A. H. Armstrong; Cambridge: Cambridge University Press, 1967), 91-92: [p. 230 Diels]: Ταῦτην δὲ περὶ τῆς ὑλῆς τὴν ὑπόνοιαν ἔοικασιν ἐσχηκέναι πρῶτοι μὲν τῶν Ἑλλήνων οἱ Πυθαγόρειοι, μετὰ δ' ἐκείνους ὁ Πλάτων, ὡς καὶ Μοδέρατος ιστορεῖ. οὗτος γάρ κατὰ τοὺς Πυθαγορείους τὸ μὲν πρώτον ἐν ὑπὲρ τὸ εἶναι καὶ πᾶσαν οὐσίαν ἀποφαίνεται, τὸ δὲ δεύτερον ἐν, ὅπερ ἐστὶ [p. 231 Diels] τὸ ὄντως ὃν καὶ νοητὸν, τὰ εἰδη φησιν εἶναι, τὸ δὲ τρίτον, ὅπερ ἐστὶ τὸ ψυχικόν, μετέχειν τοῦ ἐνὸς καὶ τῶν εἰδῶν, τὴν δὲ ἀπὸ τούτου τελευταίαν φύσιν τὴν τῶν αἰσθητῶν οὖσαν μηδὲ μετέχειν, ἀλλὰ κατ' ἔμφασιν ἐκείνων κεκοσμήσθαι, τῆς ἐν αὐτοῖς ὑλῆς τοῦ μὴ ὄντος πρώτως ἐν τῷ ποσῷ ὄντος οὐσίας σκίασμα καὶ ἐπὶ μᾶλλου ὑποβεβηκίας καὶ ἀπὸ τούτου. καὶ ταῦτα δὲ ὁ Πορφύριος ἐν τῷ δεύτερῳ Περὶ ὑλῆς τὰ τοῦ Μοδέρατου παρατιθέμενος γέγραφεν ὅτι "βουληθεῖς ὁ ἐνιαῖος λόγος, ὡς ποὺ φησιν ὁ Πλάτων, τὴν γένεσιν ἀφ' ἑαυτοῦ τῶν ὄντων συστήσασθαι, κατὰ στέρησιν αὐτοῦ ἔχωρος [mss.; ἔχωρις *conj.* Zeller, Festugière] τὴν ποσότητα πάντων αὐτήν στέρησας τῶν αὐτοῦ λόγων καὶ εἰδῶν. τοῦτο δὲ ποσότητα ἑκάλεσεν ἄμφορον καὶ ἀδιάρετον καὶ ἀσχημάτιστον, ἐπιδεχομένυν μέντοι μορφὴν σχῆμα διαίρεσιν ποιότητα πάν τὸ ταούτον. ἐπὶ ταῦτης ἔοικε, φησι, τῆς ποσότητος ὁ Πλάτων τὰ πλείω ὄντωματα κατηγορῆσαι 'πανθεχῆ' καὶ ἀνείδεον λέγων καὶ 'ἀόρατοι' καὶ 'ἀπορώτατα τοῦ νοητοῦ μετειληφέναι' αὐτήν καὶ 'λογισμῷ νόθῳ μόλις ληπτήν' καὶ πᾶν τὸ τούτοις ἐμφερές. αὕτη δὲ ἡ ποσότης, φησι, καὶ τούτῳ τὸ εἶδος τὸ κατὰ στέρησιν τοῦ ἐνιαίου λόγου νοούμενον τοῦ πάντας τοὺς λόγους τῶν ὄντων ἐν ἑαυτῷ περιειληφότος παραδείγματά ἐστι τῆς τῶν σωμάτων ὑλῆς, ἥν καὶ αὐτὴν ποσὸν καὶ τοὺς Πυθαγορείους καὶ τὸν Πλάτωνα καλεῖν ἐλεγεν, οὐ τὸ ὡς εἶδος ποσόν, ἀλλὰ τὸ κατὰ στέρησιν καὶ παράλλισιν καὶ ἔκτασιν καὶ διασπασμὸν καὶ διά τὴν ἀπὸ τοῦ ὄντος παράλλαξιν, δι' ἂ καὶ κακὸν δοκεῖ ἡ ὑλὴ ὡς τὸ ἀγαθὸν ἀποφεύγουσα. καὶ καταλαμβάνεται ὑπὸ αὐτοῦ καὶ ἔξελθεῖν τῶν ὄρων οὐ συγχωρεῖται, τῆς μὲν

36. The distinction of H. J. Krämer discussed in Chapter I, p. 29 f.

37. Thus DILLON, *The Middle Platonists*, 46.

It seems that this opinion concerning Matter was held first among Greeks by the Pythagoreans, and after them by Plato, as indeed Moderatus relates. For, following the Pythagoreans, [Plato] declares that the first One is above being and all essence, while the second One, i.e. the truly existent and object of intellection, he says is the Forms. The third, i.e. the psychic, participates in the One and the Forms, while the final nature, i.e. the sensible, does not even participate, but is ordered by reflection from those [the Forms = second One? both the first and second Ones?], since Matter in the perceptible realm is a shadow of Non-being as it appears primally in quantity, and which is inferior in degree even to that (non-being).

And in the second book of *On Matter* Porphyry, citing from Moderatus, has also written that the Unitary Logos, as Plato somewhere [Timaeus 29D7-30A6] says, intending to produce from itself the origin of beings, by self-deprivation made room for [conj. Zeller, Festugière: "separated from itself"] Quantity (*ποσότης*), having deprived itself of all its (the Logos') proportions and Forms. He [Plato] called this Quantity (*ποσότης*) shapeless, undifferentiated and formless, but receptive of shape, form, differentiation, quality etc. It is this Quantity (*ποσότης*), he says, to which Plato apparently applies various predicates, speaking of the "all receiver" and calling it "formless," even "invisible" and "least capable of participating in the intelligible" and "barely graspable by spurious reasoning" and everything similar to such predicates. This Quantity (*ποσότης*), he says, and this Form (*sic.*) conceived as a privation of the Unitary Logos which contains in itself all proportions of beings, are paradigms (*sic.*) of corporeal Matter which itself, he says, was called quantity (*ποσόν*) by Pythagoreans and Plato, not in the sense of quantity (*ποσόν*) as a Form, but in the sense of privation, paralysis, extension and disarray, and because of its deviation from that which is—which is why Matter seems to be evil, as it flees from the good. And (this Matter) is caught by it (the Unitary Logos) and not permitted to overstep its boundaries, as extension receives the proportion of ideal magnitude and is bounded by it, and as disarray is rendered eidetic by numerical distinction. So, according to this exposition, Matter is nothing else but a turning away of perceptible species from intelligible ones, as the former turn away from there and are borne downwards towards non-being.

έκτάσεως τὸν τοῦ εἰδητικοῦ μεγέθους λόγον ἐπιδεχομένης καὶ τούτῳ ὄριζομένης, τοῦ δὲ διασπασμοῦ τῇ ἀριθμητικῇ διακρίσει εἰδοποιουμένου. ἔστιν οὖν ἡ ὑλη κατὰ τούτον τὸν λόγον οὐδὲν ἄλλο ἢ ἡ τῶν αἰσθητῶν εἰδῶν πρὸς τὰ νοητὰ παράλλαξις παρατραπέντων ἐκεῖθεν καὶ πρὸς τὸ μὴ ὃν ὑποφερομένων. *Pace* the penetrating remarks of Westerink in H. D. SAFFREY and L. WESTERINK in *Proclus: Théologie Platonicienne, Livre II* (Collection des universités de France; Paris: Les Belles Lettres, 1974), xxxi-xxxv (following E. Zeller; see n. 50 below), I see no reason why Porphyry's citation from Simplicius should not accurately reflect Moderatus' actual beliefs.

The supreme principle is the first One, beyond being and all essence. This is followed by a second One, who is true being, intelligible (*νοητόν*) and is the forms (*εἴδη*). Below these are the cosmic soul, the sensible world of nature, and finally unordered matter. Ontogenesis begins, not with the First One, but on a secondary level, with a prefigurative state of the second One prior to its full determination as the truly existent object of intellection, comparable to Plotinus' Intellect.⁴¹ This prefigurative state of the second One is called the unitary (i.e. transcendent) Logos containing the ratios (*λόγοι*) of beings and the paradigms of bodies. By an act of self-retraction, the unitary Logos deprives itself of its own unitary elements, apparently giving rise to the "first One," who then transcends it as the supreme principle and paradigm, the source of unity, limitation, and proportion. In this act the Monad makes room for the "primal Quantity" (*ποσότης*), the primal non-being that was already present within or alongside it, perhaps as an indefinite dyad or intelligible matter without limit or measure or determination (like the *τὰλλα* of the third hypothesis of the *Parmenides* 157B-159B). This primal Quantity (*ποσότης*)—clearly Moderatus' equivalent of Plato's indefinite Dyad—is a prefiguration of the corporeal quantity (*ποσόν*) derived from it by privation of all traces of unity and form, yielding the pure multiplicity and extension underlying corporeal things which must be bounded and formed by the ideal magnitude and numerical distinction that the unitary Logos has given up, probably to the "first One."

Thereupon, the numerical distinction of this Quantity by the first One serves as the origin of "beings," probably the perceptible bodies of the sensible realm that have quantity (*ποσόν*) and magnitude.⁴² In order to generate determinate being, this indefinite material or Quantity must be limited by form, but the unitary Logos first has to deprive itself of all traces of its unitariness in order to admit or make room for Quantity, in

41. See G. BECHTLE, *The Anonymous Commentary on Plato's Parmenides* (Berner Reihe philosophischer Studien 22; Bern: Verlag Paul Haupt, 1999), 107-111; 218-219.

42. A similar notion is attested by *Calcidius* (*In Platonis Timaeum commentaria* 293 = *Numenius* frg. 52 des Places): *Sed non nullo Pythagoreos vim sententiae non recte assecutos putasse dici etiam illam indeterminatam et immensam duitatem ab unica singularitate institutam recedente a natura sua singularitate et in duitatis abitum migrante—non recte, ut quae erat singularitas esse desineret, quae non erat duitas susisteret, atque ex deo silva et ex singularitate immensa et indeterminata duitas converteretur.*

which act it becomes formless and shapeless itself, an “all-receiver” like Plato’s Receptacle becoming. It makes room for this Quantity by depriving itself (perhaps by subtraction or contraction) of all the proportions and forms (i.e., unitary forms like the ideal numbers) that it contains. Perhaps the unitary Logos itself gives rise to this Quantity, a primal principle of absolute Non-being, from the mere plurality of the unitary forms of whose unitariness it has deprived itself, allowing the indefinite dyad (already seminally present in the Logos) to increase its part in the unitary Logos by the latter’s retraction of unitary elements from itself. Presumably the unity that goes away from the unitary logos according to its self-withdrawal even gives rise to the first One which is beyond being.⁴³ There now remains only the potential for form or measure (the “privated” unitary Logos) which somehow “catches” primal Quantity that yet remains in the unitary Logos and limits or renders it “eidetic by the numerical distinction”, thus giving rise to the second One as the realm of being, form and intellect. This would correspond to the typical Pythagorean way of explaining the generation of things by the action of a monad (the unitary Logos) acting with or on a dyad, while the first One is separated from all else would not be directly involved in the genesis of being and intellect.

According to Stobaeus (*Anthologium* I, p. 8,1-9,9), Moderatus conceived the Monad or second One as the formal principle that limits primal Quantity (*περαίνουσι ποσότης*). The Monad is what remains (*μονή*) and is stable after the subtraction of each number in turn from Multiplicity (similar to Speusippus’ principle of Multiplicity, itself an adaptation of Plato’s indefinite Dyad bearing properties of the Receptacle of the *Timaeus*).⁴⁴

43. A similar scheme seems to underlie the *Chaldaean Oracles*, where the Father takes himself away with himself his own fire or hypostatic identity, leaving only his power and intellect to form the paternal or second intellect.

44. Stobaeus, *Anthologium* I p. 8,1-9,9: “Ἐστι δὲ ἀριθμός, ὡς τύπῳ εἰπεῖν, σύστημα μονάδων, ἢ προποδισμὸς πλήθους ἀπὸ μονάδος ἀρχόμενος καὶ ἀναποδισμὸς εἰς μονάδα καταλήγων, Μονάδες δὲ περαίνουσι ποσότης, ἢ τις μελουμένου τοῦ πλήθους κατὰ τὴν ὑφαίρεσιν παντὸς ἀριθμοῦ στερηθεῖσα μονήν τε καὶ στάσιν λαμβάνει· περαιτέρῳ γάρ ἡ μονὰς τῆς ποσότητος οὐκ ἴσχυει ἀναποδίζειν· ὥστε μονὰς ἡτοί ἀπὸ τοῦ ἐστάναι καὶ κατὰ ταῦτα ὡσαύτως ἄτρεπτος μένειν, ἢ ἀπὸ τοῦ διακεκρίσθαι καὶ παντελῶς μεμονώσθαι τοῦ πλήθους εὐλόγως ἔκλιθη. Cf. the close parallel in Theon of Smyrna, *Expositio* 18,3-20,11 Hiller.

In brief, number is a collection of monads, or a progression of multiplicity beginning from a monad, and reversion terminating at the monad. Monads delimit Quantity, which is whatever has been deprived and is left remaining and stable when multiplicity is diminished by the subtraction of each number. For a monad does not have the power to revert further than quantity; so that truly a monad is appropriately named from its being stable and remaining unchangeably the same, or from being distinct and completely isolated from multiplicity. (Stobaeus, *Anthologium* I, p. 8,1-11)

This seems to be an adaptation of the Old Pythagorean derivation of the number One according to which the Unlimited (*ἀπειρότητα*) is drawn or breathed in and limited by Limit, except here the limiting principle draws in or contracts itself.⁴⁵ Here the function of Limit is called subtraction. Moderatus seems to have associated this second level not only with the generation of numbers, but also with an elementary notion of emanation, conceiving the Monad as a permanence (*μονή*) from which Multiplicity⁴⁶ generates a system of monads or ideal numbers by a progression (*προποδισμός*) from and a return (*ἀναποδισμός*) to the Monad.⁴⁷

Stobaeus’ first excerpt from Moderatus is immediately followed by what (at least according to the parallel passage in Theon of Smyrna, *Expositio* 18,3-20,11 Hiller) may be another citation of Moderatus, in this case distinguishing between numbers as distinct but indivisible formal entities and the countable numbers of quantities and calculation (cf. Aristotle, *Physics* 219b6):⁴⁸

45. Aristotle, *Met.* XIV 1091a13-19: οἱ μὲν οὖν Πυθαγόρειοι ... φανερώς γάρ λέγονται ὡς τοῦ ἐνὸς συσταθέντος εἴτ' ἔξι ἐπιπέδων εἴτ' ἐκ χροιᾶς εἴτ' ἐκ στέρεματος εἴτ' ἔξι ὡς ἀπορούντων εἰτέντων εἰθὺς τὸ ἔγγιστα τοῦ ἀπέρου ὃ ἐλλέκτο καὶ ἐπεράνετο ὑπὸ τοῦ πέρατος.

46. Here in the sense of eidetic multiplicity, rather than in Speusippus’ sense of the Indefinite Dyad, which approximates Moderatus’ notion of pure, formless quantity.

47. Cf. the Neoplatonic Monē, Proodos, and Epistrophē and the function of the Sethian “Triple Power” discussed in Chapter 12.

48. Τινὲς τῶν ἀριθμῶν ἀρχὴν ἀπεφίναντο τὴν μονάδα, τῶν δὲ ἀριθμητῶν ἀρχὴν τὸ ἔν. Τοῦτο δὲ σῶμα τεμνόμενον εἰς ἀπειρον. ὥστε τὰ ἀριθμητὰ τῶν ἀριθμῶν ταῦτη διαλάττειν, ἢ διαφέρει τὰ σώματα τῶν ἀσωμάτων. Εἰδέναι δὲ καὶ τοῦτο χρή, ὅτι τῶν ἀριθμῶν εἰσιγήσαντο τὰς ἀρχὰς οἱ μὲν νεώτεροι τὴν τε μονάδα καὶ τὴν διδα, οἱ δὲ Πυθαγορικοὶ πάσας παρὰ τὸ ἔξῆς τὰς τῶν ὄρων ἐκθέσεις, δι' ὧν ἀρτοὶ τε καὶ περιττοὶ νοοῦνται (i.e., the dyad is principle of two things, the triad of three things, etc.).

Some declare the principle of numbers to be the monad, while the principle of enumerable things is the one. The latter entity can be infinitely divided, so that enumerables are different from numbers in the same way that corporeals differ from incorporeals. One must also realize that, while more recent thinkers (e.g., Plato) posited the principles of numbers to be the monad and dyad, the Pythagoreans posited all the principles as the sequential series of terms through which even and odd are conceived. (Stobaeus, *Anthologium I*, p. 9,2-9)

Stobaeus also says that Moderatus distinguished between numbers as distinct but indivisible formal entities and the countable numbers of quantities and calculation⁴⁹ such that the monad, dyad, etc. are conceived as ideal entities, “ideal numbers,” which define pure quantity or extension by delineating it (or according to Porphyry’s testimony, “rendering it eidetic by numerical distinction”) into groups or sets of countable objects.

Thus ideal magnitude seems to have two moments, a systolic and a diastolic, the one a contraction of ideal multiplicity to its limit in the Monad to produce unformed quantity, and the other a generation of ideal numbers from the Monad that increasingly delineates indefinite quantity into the determinate mathematical objects (ratios, proportions) that will form the content of the cosmic soul.⁵⁰

A similar process is described in the Platonizing Sethian treatises. The emergence of the Barbelo Aeon from the Invisible Spirit as a projection or shadow of the One presented in *Zostrianos* and the *Three Steles of Seth* (VIII 78,6-84,1 and VII 122,1-34 respectively) is closely parallel to Moderatus’ account of the emergence of Quantity from the second One: a self-privation of the unitary source results in the emergence of a receptacle of becoming that forms a place for the discrete multiplicity arising from the intellectual delimitation of indefinite continuity; matter is a shadow cast by the non-being existing primally in quantity. The process is even more explicit in *Allogenes*:

XI 45²² For after it (the Barbelo Aeon) [contracted],²³ [it expanded] and²⁴ [spread out] and became complete,²⁵ [and] it was empowered [with]²⁶ all of them, by knowing [itself]²⁷ [in the perfect Invisible Spirit].²⁸ And it [became]²⁹ [an] aeon who knows [herself]³⁰ [because] she knew that one.

49. Cf. Aristotle, *Physics* 219b6.

50. Cf. the Pseudo-Clementine *Homilies* 224,34 [Rehm]: κατὰ γάρ ἔκτασιν καὶ συστολὴν ή μονάς δυᾶς εἶναι νομίζεται.

By whatever channels, Moderatus’ doctrine of divine emanation through self-privation or self-contraction and subsequent expansion constitutes an important source for the emanative doctrine of these Sethian treatises.

Moderatus’ third “One” is psychical and participates in the One and the Ideas; it is the equivalent of the World Soul, which would presumably contain actual numbers and geometricals. Last comes Matter, conceived as the lower shadow cast by the primal Non-being, which seems to be a principle opposed to the unitary Logos first manifested as Quantity by a privation of its eidetic power.

In this scheme, a material principle exists at every level except the highest: 1) at the level of the second One as 1) the primal Non-being and Quantity or Multiplicity left over from the self-privation of the unitary Logos, and 2) probably at the level of the third, psychic level (which Moderatus characterized as Number) where Matter as extension is proportioned by the second One with ideal magnitude to form geometrical shapes, and disarray or dispersion is rendered as eidetic (determinate) number by numerical distinction. At a still lower level, 3) matter is apparently impressed with those shapes and numerical proportions to produce objects of the subjacent sensible realm of Nature, and finally 4) in the form of its remainder at the lowest level, matter is a shadow of Non-being devoid of all shape, declining toward Non-being.

This is much like the system of Speusippus, in that one finds a material principle at every level except the first, and that at the second level, the ideal numbers or mathematical are generated from the interaction of the principles of unity and of multiplicity. However, the differences are many: Speusippus allowed no principle beyond these two as does Moderatus in the case of his first One; Moderatus ascribes being to the monadic generator of numbers, which Speusippus is not likely to have done, and conceives the principle of multiplicity to be derived from the monadic second one, while for Speusippus the One and Multiplicity are coeval principles, neither one deriving from the other, and having nothing beyond them. Finally, although Speusippus allowed for a material principle at each level after the first, it is unclear whether or not he entertained the existence of multiple principles of unity beyond the primal One as Moderatus seems to, unless at each of his five spheres of being he presupposes the existence of something analogous to the one, as he seems to imply by the function of the “point” in the realm of the geometricals.

By positing a sole transcendent first principle, Moderatus not only seems to elaborate a metaphysics found already in Eudorus of Alexandria, but also exhibits a nearly peremptory anticipation of Plotinus' three "hypostases." Though explicitly present only at the second and lowest ontological levels, there seems to be a feminine material principle implicitly present at every level except the highest. At the second level, the ideal numbers or mathematicals are generated from the interaction of the principles of unity and of sheer Quantity, and form the content of the psychic realm, which Moderatus, like Xenocrates, called Number, as that which "comprises proportions" (*apud Iamblichus in Stobaeus, Anthologium* I.49.32,31-49 Hense = 1.364 Wachsmuth). At the lowest level, one finds a residue of evil, a shadow of non-being existing primally as sheer quantity, which results from the gradual privation of the ordering power of the One at ever lower levels of the ontological scale.

The whole process seems to be an elaboration of the Platonic and the Old Academic doctrine of the generation of Forms from the One and the unlimited Dyad of the Great and the Small, and of the generation of sensible things from the Forms (as determinate measures) and the Dyad. This is clearly the doctrine of principles utilized in the *Philebus*, where they are called Limit and the Unlimited. What is new here is the generation of the dyadic principle of quantity from the Monad in its prefigurative state, conceived as a "unitary Logos." Rather than actively imposing limit on the Unlimited (the Great and the Small, the More and Less), as seems to be the case in the Old Academic scheme, the Monad seems to give rise to a supreme One as a stable, inactive and inert permanence, rather more as Plato envisions the role of the forms (the "Father" in *Timaeus* 48E-52D). Instead, it is only the Monad (unitary Logos) and Dyad that are active in the process on the second level, where the Monad initiates its own limitation and generates a system of monads.

In Neopythagorean fashion, one of Plato's two originally coeval opposite principles is now derived from the other, a novelty which Numenius (frg. 52 des Places: the indefinite dyad originated from single monad withdrawing from its nature and wandering into the condition of the dyad) later rejected, attributing it to Pythagoreans who misunderstood Plato. This development is the logical outcome of the pre-Philonic Neopythagorean postulation of a supreme One located beyond the level of the generative principles themselves (the Limit and Unlimited), first attested in the Pythagorean Memoirs quoted by Alexander Polyhistor

ca. 80 BCE (*apud Diogenes Laertius, Vitae VIII*,25-35),⁵¹ followed by Eudorus of Alexandria ca. 30 BCE (*apud Simplicius, in Phys.* 9.181,10-30, cited above), and others.

Moderatus' doctrine of multiple principles of unity, as Dodds has shown,⁵² seems to be informed by a conscious appropriation of the hypotheses of Plato's (the Pythagorean!) *Parmenides*: the One beyond being (137C-142A), the One which is (142B-145A), the One as one and many (145A-155E), the One as neither one nor many (155E-157B), things other than the One (157B-159B), and then the cases of the non-being of the One (160B-end). Not only is it probable that Moderatus appropriates the *Parmenides*, but it is also clear that he has effected an

51. Cited above, p. 353.

52. E. R. DODDS, "The *Parmenides* of Plato and the Origin of the Neoplatonic One," *Classical Quarterly* 22 (1928), 129-142. In their introduction to Volume Two of Proclus' *Platonic Theology* (*Proclus, Théologie Platonicienne, Livre II* [Collection des universités de France; Paris: Les Belles Lettres, 1974], xxx-xxxv), H. SAFREY and L. WESTERINK argue that Moderatus' teaching derives not from an interpretation of the *Parmenides* but from a creative exegesis of the *Second Letter* (312E) in connection with readings from the *Republic* (VI 509B), *Philebus* (15A), and *Timaeus* (27C; 52D). In their view (following Zeller; cf., similarly, Hadot, *Porphyre et Victorinus* 1.166 and n. 1 there), the "three Ones" of Simplicius' report have been glossed by Porphyry (e.g., "the second One, which is truly being and intelligible"; "the third, which relates to Soul") and, consequently, follow the division of hypotheses attributed to Porphyry in Proclus' *In Parm.*, 1053,38-1054,37. Porphyry, in effect, altered Moderatus' teaching to fit his own system. But the negative theologies of the Middle Platonic sources referred to in this chapter's discussion (*infra*) of Alcinous demonstrate that this cannot be the case. As J. WHITTAKER has pointed out, the passages from Alcinous and Clement are mutually dependent upon a "theologically inclined Middle Platonic commentary upon," or "a Middle Platonic theologically-metaphysical adaptation of the first hypothesis of Plato's *Parmenides*." The Middle Platonists did not in fact regard the *Parmenides* simply as a "logical exercise book." Therefore, they (and the Sethian treatises which are similarly dependent on common Middle Platonic sources) provide "incontestable proof of a pre-Plotinian theological interpretation of the First Hypothesis of the *Parmenides*, and they must be taken seriously into account when one weighs the value of Simplicius' [*In Phys.* 9.230,34-231,27 Diels] report (drawn from Porphyry) of a metaphysical interpretation on Neoplatonic lines of the first three Hypostases by the Platonist Moderatus in the first century after Christ" ("Philological Comments on the Neoplatonic Notion of Infinity," *The Significance of Neoplatonism* [ed. R. Baine Harris; Studies in Neoplatonism I; Norfolk, VA: International Society of Neoplatonic Studies, 1976], 155-172, esp. 156-159). À propos the curious *Second Letter*, Moderatus himself might be a good candidate for its author, having derived the "three kings" from his own interpretation of the *Parmenides*.

identification between the indefinite dyad or the Great and the Small of Plato's oral teaching, the principle of the Unlimited or the More and the Less of the *Philebus* 23C-26D, and the receptacle of the *Timaeus* 48E-52D, all now characterized as the sheer quantity produced by the "privation" or self-contraction of the One or "unitary logos."

The thought of Moderatus, sparsely attested as it is, is fundamental to the understanding not only of Plotinus but also of Sethian and Valentinian Gnosticism. His treatment of matter is profoundly present in Valentinian speculation on the origin of matter. Although the Sethian texts do not speculate extensively on the origin of lower matter, Moderatus' notion of emanation and the production and limitation of indefinite extension is basic to the Sethian view of the function of the Triple Powered One to be expounded in Chapter 12, and his concept of lower matter as a shadow appearing primally in quantity seems to be reflected in several Sethian texts. Aspects of Moderatus' view of both higher and lower matter and its generation are evident at many places in Plotinus: 1) his treatment of matter as a privation that is "caught" by intelligible reality; 2) his suggestion that lower matter is not entirely excluded from form; 3) his view that evil is not to be explained by a proactive cause, and 4) his view that evil is to be explained by the fall of matter as non-being or privation.

B. Plutarch of Cheironeia

Moderatus' contemporary, Plutarch of Cheironeia (ca. 45-120 CE) produced a number of metaphysical essays that seem to reflect a system similar to those of Moderatus and Philo. Like Moderatus, Plutarch refers to the supreme deity as the One or Monad. Yet while the supreme One of Moderatus is elevated above involvement with anything below it and seems to be produced from the self-privation of the second One (who is interpreted as the divine Intellect), Plutarch's One is a transcendent Mind or Logos which contains the Ideas as its thoughts, and is symbolized by the soul of Osiris.⁵³ To the One, Plutarch (*De defectu oraculorum* 428F) opposes the indefinite dyad, as the feminine element underlying all formlessness and disorder, identifying it not only with the Necessity (*ἀνάγκη*) of the *Timaeus* (48A, 56C, 68E) but also with what he understands to be the malificent soul of *Laws* X. But as Dillon points

53. I here follow DILLON, *Middle Platonists*, 199-224.

out, when he theologizes this, as in the *De Iside et Ostride* (369E), it is as a *male* principle: the Persian Ahriman or the Egyptian Seth-Typhon.⁵⁴

What is new in Plutarch's scheme is the addition of a proactive evil psychic force responsible for irrational perturbations of the celestial realm, a Seth-Typhon figure antagonistic toward Osiris, the principle of order, but not sufficiently effective to destroy the prevailing celestial order. According to *De animae procreatione in Timaeo* (1014B-1015F), in the *Timaeus*, Plato had maintained the existence of primal matter in disordered motion as well as a certain shifting motion of the receptacle related to the "works of necessity"; but since all motion is caused by soul, there must therefore be a primal irrational soul responsible for this motion; further, since this ordered cosmos and its cosmic soul was not created from nothing, the demiurge must have imposed (numerical and geometrical) order on this pre-existing disordered matter and its soul, and so the cosmos is not eternal, but "has come to be" out of disorder.

Curiously, the introduction of an evil soul as a principle of evil opposing the supreme deity seems to entail the demotion of the feminine principle of the Receptacle, traditionally conceived to be coeval with the One, to the status of a third principle at a subordinate ontological level. Plutarch names this third principle Isis, who is both wisdom (*φρόνησις*) and Matter. Indeed, Plutarch characterizes Isis as a daemon, a kind of soul, while also identifying her as Plato's receptacle of Ideas, nurse of becoming and the "all-receiving" one. She is identified as Plato's passive, material principle, eagerly receiving all procreation, who lovingly submits to Osiris, the masculine principle of order and form, although continually having to resist attack from the evil power.⁵⁵

54. J. M. DILLON, "Female Principles in Platonism," in IDEM, *The Golden Chain* (Brookfield, VT: Variorum, 1990), IV-118.

55. Plutarch, *De Iside* 53, 372E-F: Ή γάρ Ἰσίς ἔστι μὲν τὸ τῆς φύσεως θῆλυ καὶ δεκτικὸν ἀπάστη γενέσεως, καθὸ τιθήντη καὶ πανδεχής ὑπὸ τοῦ Πλάτωνος (*Tim.* 49A-51A), ὑπὸ δὲ τῶν πολλῶν μυριώνυμος κέκληται διὰ τὸ πάσας ὑπὸ τοῦ λόγου τρεπομένη μορφάς δέχεσθαι καὶ ιδέας. ἔχει δὲ σύμφυτον ἔρωτα τοῦ πρώτου καὶ κυριωτάτου πάντων, ὡς τάγαθθ ταῦτόν ἔστι, κάκεινο ποθεῖ καὶ διώκει· τὴν δ' ἐκ τοῦ κακοῦ φεύγει καὶ διωθεῖται μοῖραν, ἀμφοῖν μὲν οὖσα χώρα καὶ ὥλη, ρέπουσα δ' αἱ τὸ πρὸς τὸ βέλτιον καὶ παρέχουσα γεννάν ἐξ ἐαυτῆς ἐκείνῳ καὶ κατασπείρειν εἰς ἐαυτὴν ἀπορροάς καὶ ὄμοιότητας, αἷς χαίρει καὶ γέγηθε κινσκομένη καὶ ὑποπτηλαμένη τῶν γενέσεων. εἰκὼν γάρ ἔστιν οὐσίας <ἢ> ἐν ὥλῃ γένεσις καὶ μίμημα τοῦ ὄντος τὸ γινόμενον.

Thus Isis is the female principle in nature and that which receives all procreation, and so she is called by Plato [*Timaeus* 49A, 51A] the nurse and all-receiving, and by most people "myriad-named," since she is turned about by the Logos to receive all shapes and forms. She has an innate love of the first and most sovereign principle of all, which is the same as the Good, and this she longs for and pursues, but the portion that lies with evil she tries to shun and reject, for she serves as space and matter for both of them, but she inclines of herself to what is better, offering herself to it for procreation, and for the sowing in herself of emanations and likenesses [cf. Speusippus' argument that the material principle cannot be evil since it is receptive of something praiseworthy]. In these she rejoices and is glad when she is impregnated with them and teems with these creations. For creation is an image of being in matter and an imitation of that which is. (Plutarch, *De Iside et Osiride* 372E-F)

Isis is a sort of irrational—not evil but ambivalent—world soul, modeled on Plato's Receptacle, who is closely associated with the rational and unambiguously good world soul, Osiris (*De Iside et Osiride* 371F-372E), but opposed to the evil soul Seth-Typhon. From Isis and the soul of Osiris is produced the lower Logos (symbolized by the body of Osiris), which contains the Ideas in their immanent aspect and thus constitutes the rational aspect of the World Soul. The World Soul is a Dyad composed of its rational aspect, the Logos, and its subrational aspect (symbolized by Isis), which, owing to contact with Matter, is disorderly and must be impregnated by the orderliness of the Logos. Yet Isis also can figure in a divine triad of Osiris, Isis, and Horus, understood as "the Intelligible (*νοητόν*), Matter (*ὕλη*), and the product of these, which the Greeks call the *cosmos*" which Plutarch identifies as the Paradigm, the Receptacle and the offspring of the *Timaeus* (50C-D), that is, Plato's Father-Mother-Child triad. Below these is the *κόσμος αἰσθητός*, the world of Nature (*φύσις*), symbolized by the younger Horus. On the other hand, given Plutarch's alternate identification of Isis with the irrational aspect of the cosmic soul and of the sensible world with Horus as the offspring of Isis and Osiris (as the Logos or rational cosmic soul), it seems as if Plutarch tends in effect to demote this entire implied family triad to the level of the World Soul, leaving as primal principles the supreme One and the evil dyadic principle Seth-Typhon. As Dillon observes,⁵⁶

what we have is a triad of Logos, irrational World-Soul (acting as its matter), and physical world. Isis is, then, a significantly different figure from Sophia, and more than a step from her in the direction of Gnosticism.

This Horus begotten by Isis is the younger Horus, the sensible cosmos, to be distinguished from the elder Horus; as Dillon goes on to point out, at *De Iside et Osiride* 373B-C, Plutarch gives an allegory of "a composite Graeco-Egyptian myth" about the precosmic birth of Apollo (the elder Horus) as a kind of primal chaos from Isis and Osiris "while these gods were still in the womb of Rhea":⁵⁷

This means that "before this world was made visible and its rough material (*ὕλη*) was completely formed by the Logos, it was tested by nature (*φύσει ἐλέγχομένου*, whatever that really means), and brought forth of itself the first creation imperfect." This "first creation" is termed the elder Horus, and is said to have been born in darkness, a cripple—"a mere image and phantasm of the world that was to be." So Isis, it seems, produced a sort of foreshadowing of the cosmos on her own, before being filled with *λόγοι* by Osiris. For Plutarch, this only indicates her desire for Form and order, but it has a curious resemblance to Valentinus' myth [of the fall of Sophia].

Finally, while Plutarch adheres for the most part to a three-level ontology headed by two opposed principles, he also toyed with a four-level metaphysical hierarchy in which the summit of reality is occupied by a sole Monad who links primal stability to the realm of coming-to-be and passing away immediately below, which is presided over by a demiurgic Intellect.⁵⁸

There are four principles of all things: the first is of life, the second of motion, the third of generation, the last of decay: the first is linked to the second by the Monad at the invisible, the second to the third by Intellect at the sun, and the third to the fourth by Nature at the moon. A fate, daughter of Necessity holds the keys and presides over each link: over the first Atropos, over the second Clotho, and over the link at the moon Lachesis. (*De genio Socratis*, 591B)

Here, it seems that this supreme Monad is closely associated with a principle called "Life" which stands at the head of a descending series of feminine principles (Zoe, Kinesis, Genesis, Phthora) of change and becoming, a possible anticipation of Plotinus (see below) and another example of a feminine principle occupying levels of reality from the high-

56. DILLON, "Female Principles in Platonism," IV-119.

57. *Ibid.*, IV-121.

58. Cf. H. J. KRÄMER, *Der Ursprung der Geistmetaphysik*, 98.

est on down. Clearly, Plutarch's metaphysics is highly original and occasionally contradictory; perhaps his overwhelming desire to insist that Plato believed that the world had a beginning in time was responsible for its somewhat fluid character.

This system is again much like the Old-Academic system of opposite first principles, but like Philo's, also employs the term Logos to represent the place of the transcendent paradigmatic Ideas in its upper aspect and of the immanent world-shaping Ideas or Forms in its lower aspect. Although Plutarch was active in Athens, and his teacher Ammonius (fl. 70-80 CE) in Rome, it is likely that similarities between the thought of Philo and Plutarch may owe to the influence of Ammonius, who may have studied in Alexandria or may also have encountered Pythagoreans such as Thrasylos and Adrastos in first-century Rome. In any case, this Alexandrian Old-Academic and Neopythagorean metaphysics seems to have spread throughout the Mediterranean world by the mid-first century CE.

C. Nicomachus of Gerasa

We next consider two Neopythagorean contemporaries of the second century, Nicomachus of Gerasa and Theon of Smyrna (fl. 100-150). On the basis of his two extant treatises (*Introduction to Arithmetic* and *Manual of Harmonics*) and two others extant in doxographical form (*Life of Pythagoras*, cited by Porphyry, *Life of Pythagoras*, and <Iamblichus>, *Theologoumena Arithmeticae*, ed. de Falco), Nicomachus exhibits the following system according to Dillon's reconstruction:⁵⁹

59. *The Middle Platonists*, 352-361. See the eclectic summary in Photius, *Bibliotheca* 143a22-143b31 [in part]: τοιούτον ἡ τοῦ Γερασηνοῦ Νικομάχου Θεολογία.... Λέγει δὲ τὴν μονάδα ἀλλὰ τε οὐκ ὅλ· γα τῶν πλασμάτων τῇ περὶ αὐτῆν ἀληθεῖᾳ καὶ τοῖς προσούσι. φυσικοῖς ἴδιώμασι καταμιγνύσ, καὶ ὡς νοῦς τε εἴη, εἴτε καὶ ἀρσενόθηλυς, καὶ θεός, καὶ ὑλὴ δέ πως, πάντα χρήματα μιγνύς ὡς ἀληθώς, καὶ παιδοχένς λοιπὸν καὶ χωρητική καὶ χάσμα, τάρταρος... ἄξων τέ ἔστιν αὐτοῖς καὶ ἥλιος καὶ πυράλιος, καὶ Μορφώ δὲ καὶ Ζανὸς πύργος, καὶ σπερματίτης λόγος Ἡ δὲ δυάς τόλμα τέ ἔστιν αὐτοῖς, καὶ ὑλὴ, καὶ τῶν ἀνομοιών αἵτια, καὶ μεταίχμιον πλήθους καὶ μονάδος. Ἐν συνέσεως τε καὶ κατακράσεως μόνη ἵστον ποιεῖ, διὸ καὶ ἵση. Ἀλλὰ καὶ ἀνίσος καὶ ἔλλειψις, καὶ πλεονασμός, καὶ μόνη ἀσχημάτιστος καὶ ἀόριστος, καὶ πειρος, ἀρχή τε ἀρτίου μόνη, καὶ οὐκ ἀρτίος, οὐ μὴν οὐδὲ ἀρτιάκις ἀρτία, οὐδὲ περισσότερος, οὐδὲ ἀρτιοπέριττος. Ἀλλὰ τούτων μὲν τὰ πλείω ἐγγύς ἔστι τῇ δυάδος φυσική ἴδιότητη· ἡ δὲ τῆς τερατείας, πηγή ἔστι πάστης συμφωνίας, καὶ Μονούμων ἡ Ἐρατώ, καὶ ἀρμονία, καὶ τλημοσύνη, καὶ ρίζα οὐ κατ' ἐνέργειάν

The supreme God is simply called the highest God. Next comes the first-born One, the Monad, a demiurgic Mind (τεχνικὸς νοῦς or θεός). This Mind encompasses all opposition and multiplicity since all numbers (each number being identified with various deities) potentially pre-exist in it as its ideas; it is potentially and seminally all things including Matter. By a process of self-doubling, the Monad gives rise to the Dyad of excess and deficiency, that is, matter in the proper sense, which is all-receiver of the σπερματίτης λόγος of the Monad. By virtue of its excess and deficiency the Dyad can also be called daring (τόλμα), Isis, and Rhea, but also Phanes, the first to appear. In some sense the Dyad is a "distance-mark" (κάμπτηρ), in which the Monad is both starting point and finishing point in the flowing forth and return of the rational principles (λόγοι) from and to the Monad, in what seems to be an elementary process of emanation and reversion.⁶⁰ In this way, physical bodies are formed in two phases: first the monad interacts with the indefinite dyad to produce the Forms (understood as numbers), and these in turn interact with matter to produce corporeal entities, a doctrine discussed in the previous chapter that according to Aristotle (*Metaphysics I, 6*)⁶¹ goes back to Plato and which is reflected in Plato's *Philebus* (16C; 23C; 24A-26D).

Apparently the immanent aspect of these λόγοι is the Triad, a kind of immanent Logos or rational World Soul, which is symbolized by the three Fates. This triad symbolizes a threefold process of emanation: the emission (πρόστις) or sowing of the seminal λόγοι, their reception

πω, καὶ δύναμις, καὶ πόδες πολυπιδάκου Ἰδης, καὶ κορυφαί, καὶ Φάνης.... Ἡ δὲ τριάς ἔστι μὲν πρῶτος περισσός κατ' ἐνέργειαν, καὶ τέλεος πρῶτος, καὶ μεσότης, καὶ ἀναλογία· τὴν τε τῆς μονάδος δύναμιν εἰς ἐνέργειαν καὶ ἐπέκτασιν προχωρεῖν ποιεῖ. Ἀλλὰ καὶ πρωτίστη, καὶ κυρίως μονάδων σύστημα. Εἴτα λοιπὸν ἐντεῦθεν αὐτοῖς πρὸς τὸ φυσιολογικὸν αἱρεταὶ ὁ ἀριθμός· αἵτια τε γάρ τον τριχῆ διαστατοῦ, καὶ περατωτικὴ τῆς ἀπειρίας τῆς ἐν ἀριθμῷ, καὶ ὄμοιον, καὶ ταῦτον, καὶ ὄμολογον, καὶ ὠρισμένον. Ἀλλ' οὐπω ταῦτα φορτικά· τὰ δ' οὐχ ὅμοια. Καὶ νοῦς τις ἡ τριάς, καὶ εὑρουλίας καὶ συνέσεως αἵτια, καὶ γνῶσις, ἀριθμοῦ τὸ κυριώτατον, μονικῆς τε πάστης κυρία καὶ σύστασις, καὶ γε καὶ γεωμετρίας ὅτι μάλιστα. Cf. this arithmology with that of Marsanes (X 32,5-33,9), cited in Chapter 14, p. 628.

60. <Iamblichus>, *Theologoumena arithmeticae* 9.14-23; cf. *In Nicomachi arithmeticam introductionem* 76.17-79.25.

61. Numbers come from the participation of the Great and the Small in Unity; sensible things are constituted by the Forms and the Great and the Small; the Forms, understood as numbers, are composed of Unity and the Dyad of the Great and the Small.

(ὑποδοχή) and recompense (ἀνταπόδωσις) to their source in the Monad.⁶² As the marriage (γάμος) of the Monad and Dyad, the Triad is associated with an intermediate realm, the Moon, and is called Hecate.⁶³ The lower World Soul, though subrational, is a solid spherical entity which orders the world and is called the Hexad, a projection of Hecate (ἐκατεβελήτης). Finally there is the realm of Matter, the physical cosmos, called the Tetrad. Aspects of this system also underlie the *Chaldaean Oracles*.

Nicomachus also employs the imagery of *Timaeus* 48E-52D when he characterizes the Monad as mind, bisexual, god, matter in a certain sense, all-receiver (πανδοχεύς), container-like (χωρητική), chaos, mixture, composition, lightless, darkness, gap and Tartaros (*apud* Photius, *Biblioteca* 187, 143a.22-28). Like Moderatus, Nicomachus has the Dyad arise from the Monad, but unlike Moderatus' derivation of Quantity from the negative withdrawal or self-privation of the Monad, Nicomachus' model of derivation employs a process of self-doubling or expansion/extension of the Monad. Of course, both of these models are a departure from the old Academic notion of the primacy of two coeval opposite principles, and show the marks of Neopythagorean influence.⁶⁴

D. Theon of Smyrna

Although he does not explicitly present a theological or metaphysical system, something of Theon's views can be deduced from his summary of the properties of the first ten numbers in his *Expositio* (99,24-106,11)

62. <Iamblichus>, *Theologoumena arithmeticæ* 19.5-11; this seems to be another anticipation of the Neoplatonic doctrine of permanence, procession and reversion (μονή, πρόσδοσις and ἐπιστροφή), the three successive states of a lower hypostasis as it emanates from a higher one.

63. On the triad, cf. Nicomachus, *Theologoumena apud Iamblichus* *Theologoumena arithmeticæ* 17,15-18,3: ὅτι ἀρχὴ κατ' ἐνέργειαν ἀριθμοῦ ἡ τριάς μονῶν συστῆμα ὄριζομένου· μονὰς μὲν γάρ τρόπον τινὰ ἡ μονάς διὰ τὸ ἀρχοειδές σύστημα δὲ μονάδος καὶ δυάδος ἡ τριάς πρώτῃ ἀλλὰ καὶ τέλους καὶ μέσου καὶ ἀρχῆς πρωτίστῃ ἐπιδεκτική, διὸ ὡν τελειότης περαίνεται πᾶσα. εἶδος τῆς τῶν ὅλων τελειούργιας 18 καὶ ὡς ἀληθῶς ἀριθμὸς ἡ τριάς, λατότητα καὶ στέρησίν τινα τοῦ πλείστους καὶ ἔλαττουν τοῖς ὅλοις παρέσχεν, φύσασα τὴν ὑλὴν καὶ μορφῶσα πολοτήτων πασῶν δινάμεσιν. According to Photius, *Biblioteca* 187, 143b.21-2 (if this is Nicomachus) the triad causes the power of the monad to proceed into act and extension.

64. Cf. <Iamblichus>, *Theologoumena arithmeticæ* 3.17-6.18 [in part] reporting on the ideas of Nicomachus and Anatolius.

Hiller):⁶⁵ The Monad is the principle (ἀρχή) and most absolute of all things; from it are all things, though it itself is from nothing; it is invisible and potentially all things, not yet having stood out of its nature by division. With it are ranked the intelligibles and the nature of the Ideas; it is God and Mind and absolute Goodness, Beauty, Justice and Equality.

Somewhat as in Nicomachus, for Theon the self-doubling of the Monad gives rise to the Dyad, which corresponds to Matter and everything that is perceptible and in generation, movement, growth, composition, commonness and relation. Combining with the Monad, the Dyad becomes the Triad, which is the first to have beginning, middle and end; thus the Triad is all things and plurality. The Tetrad is the first image and number of the solid and completes all harmonies. Finally, the perceptible world is represented by the Ogdoad as the cube, the shape of the earthly element. Although he does not mention him by name, Theon also quotes with approval Moderatus' views concerning the production of mathematical quantity and geometrical magnitude by means of procession from and reversion upon the Monad (*Expositio* 18,3-20,11).

65. Theon of Smyrna, *Expositio* 99,24-101,10 Hiller: ή μὲν γάρ μονὰς ἀρχὴ πάντων καὶ κυριωτάτη πασῶν [...] [100 Hiller] καὶ ἔξ της πάντα, αὐτὴ δὲ ἔξ οὐδενός, ἀδιαίρετος καὶ δυνάμει πάντα, ἀμετάβλητος, μηδεπώποτε τῆς αὐτῆς ἔξισταμένη φύσεως κατὰ τὸν πολλαπλασιασμὸν καθ' ἦν πᾶν τὸ νοητὸν καὶ ἀγένητον καὶ ἡ τῶν ἰδεῶν φύσις καὶ ὁ θεός καὶ ὁ νοῦς καὶ τὸ καλὸν καὶ τὸ ἀγαθὸν καὶ ἐκάστη τῶν νοητῶν οὐσιῶν, οἷον αὐτὸν καλόν, αὐτὸν δίκαιον, αὐτὸν [τὸ] ισον' ἔκαστον γάρ τοιτῶν ὡς ἔν καὶ καθ' ἔαυτον νοεῖται. πρώτη δὲ αἰχῇ καὶ μεταβολῇ ἐκ μονάδος εἰς δυάδα κατὰ διπλασιασμὸν τῆς μονάδος, καθ' ἦν ὑλὴ καὶ πᾶν τὸ αἰσθητὸν καὶ ἡ γένεσις καὶ ἡ κίνησις καὶ ἡ αὐξησις καὶ ἡ σύνθεσις καὶ κοινωνία καὶ τὸ πρός τι. Η δὲ δυάδα συνελθόντα τῇ μονάδᾳ γίνεται τριάς, ητίς πρώτη ἀρχὴ καὶ μέσα καὶ τελευτὴν ἔχει. διὸ καὶ πρώτη λέγεται πάντα ἔνια· ἐπὶ γάρ ἐλαττόνων αὐτῆς οὐ λέγεται πάντα ἔνια, ἀλλὰ ἔν καὶ ἀμφότερα, ἐπὶ δὲ τῶν τριῶν πάντα. καὶ τρεῖς σπονδᾶς ποιούμεθα δηλοῦντες ὅτι πάντα ἀγαθὰ αἰτούμεθα, καὶ τοὺς κατὰ πάντα ἀθλίους τρισαθλίους καλοῦμεν καὶ τοὺς κατὰ πάντα μακαρίους τρισμακαρίους. πρώτη δὲ καὶ ἡ τοῦ ἐπιπέδου φύσις ἐκ τούτου. ή γάρ τριάς οἶλον εἰκὼν ἐπιπέδου, καὶ πρώτη αὐτοῦ ὑπόστασις ἐν τριγώνῳ, καὶ διὰ τοῦτο τρία αὐτῶν γένη, Ισόπλευρον Ισοσκελές σκαληνόν [Γ]. [101 Hiller] τρεῖς δὲ καὶ γωνίαι ὄμοιούμεναι ή μὲν ὄρθη τῇ τούν ἐνὸς φύσει, ὠρισμένη καὶ ἔξ ισου καὶ ὄμοιού συνεστῶσα· διὸ καὶ πᾶσα αἱ ὄρθαι ἀλλήλαις εἰσὶν ίσαι, μέσαι οὖσαι ὀξεῖας καὶ ἀμβλεῖας καὶ ὑπερέχοντος καὶ ὑπερεχομένου· αἱ δὲ λοιπαὶ ἀπειροὶ καὶ ἀόριστοι· ἐκ γάρ ὑπεροχῆς καὶ ἐλεύθερως συνεστᾶσιν. Η δὲ τριάς ἐκ τῆς μονάδος καὶ δυάδος εἰς ποιεῖ κατὰ σύνθεσιν, ὃς ἔστι πρώτος τέλειος ἀριθμὸς τοῖς ἔαυτοῦ μέρεσιν ίσος ὡν· ὁ δὲ τέλειος οὗτος συντεθεὶς τῷ πρώτῳ τετραγώνῳ τῇ τετράδι ποιεῖ τὴν δεκάδα.

This is all Neopythagorean, with little Old Academic influence. Note especially in Nicomachus and Theon how the Dyad arises from a self-doubling of the Monad, while in Moderatus, it arises by the Monad's self-privation of its unity.⁶⁶ The latter is similar to process which Numenius (frg. 52 des Places) attributes to "certain Pythagoreans" according to whom the Indefinite Dyad (*immensa duitatis*) arises when the monad recedes from its unique nature (*ab unica ... recendente a natura sua singularitate*).

E. The *Didaskalikos* of Alcinous (or Albinus of Smyrna)

In the *Didaskalikos* (long thought to have been written by Albinus, a Platonist pupil of Gaius and teacher of Galen, active in Smyrna ca. 100-165 CE) of a certain otherwise unknown Alcinous, we see little influence of Neopythagoreanism. Alcinous thinks more in terms of the Platonism formulated among the contemporaries of Cicero, and reflected in *Letters* 58 and 65 of Seneca.⁶⁷ His *Didaskalikos* (chs. VIII-X) holds the three principles of Platonism to be matter, ideas, and God. His hierarchy of being seems to consist of a first God, an active intellect, a potential intellect, and a cosmic soul, although (in spite of the phrase "still nobler than this") Dillon thinks that the first God and the active intellect are intended to be one and the same.⁶⁸

66. See citations in nn. 21-26 above. Hippolytus shows that the Simonian *Megale Apophysis*, like the Valentinians, used the concept of emanation (προβολή, προέρχεσθαι) of a Dyad preexisting in the Monad (the Valentinians, Ref. VI.29.5-6; the *Megale Apophysis*, Ref. VI.18.4-7).

67. I here follow J. DILLON, *The Middle Platonists*, 267-306 and his commentary on the *Didaskalikos: Alcinous: The Handbook of Platonism* (Clarendon Later Ancient Philosophers; Oxford: Clarendon Press, 1993); see too the commentary of J. WHITTAKER in *Alcinous: Enseignement des doctrines de Platon*, introduction, texte établi et commenté par J. Whittaker et traduit par P. Louis (Association Gil-
laume Budé, CUF; Paris: Les Belles Lettres, 1990).

68. *Didaskalikos* X.2-3 Hermann: Ἐπει δὲ ψυχῆς νοῦς ἀμείνων, νοῦ δὲ τοῦ ἐν δυνάμει ὁ κατ' ἑνέργειαν πάντα νοῶν καὶ ἄμα καὶ ἀεί, τούτου δὲ καλλίων ὁ αἴτιος τούτου καὶ ὅπερ ἂν ἔτι ἀνωτέρω τούτων ὑφέστηκεν, οὗτος ἂν εἴη ὁ πρώτος θεός, αἴτιος ὑπάρχων τοῦ ἀεί ἑνέργειν τῷ νῷ τοῦ σύμπαντος οὐρανοῦ. Ἐνεργεῖ δὲ ἀκίνητος, αὐτὸς ὁν εἰς τούτου, ὡς καὶ ὁ ἥλιος εἰς τὴν ἡρασιν, ὅταν αὐτῷ προσβλέπῃ, καὶ ὡς τὸ ὄρεκτὸν κινεῖ τὴν ὄρεξιν ἀκίνητον ὑπάρχον· οὕτω γε δὴ καὶ οὗτος ὁ νοῦς κινήσει τὸν νοῦν τοῦ σύμπαντος οὐρανοῦ. 10.3 Ἐπει δὲ ὁ πρώτος νοῦς κάλλιστος, δεῖ καὶ κάλλιστον αὐτῷ νοητὸν ὑποκένθιτο, οὐδὲν δὲ αὐτοῦ κάλλιν· ἔαυτὸν ἄν οὖν καὶ τὰ ἔαυτον νοήματα ἀεί νοοῖται, καὶ αὕτη ἡ ἑνέργεια αὐτοῦ ἰδέα ὑπάρχει. ... πατήρ δέ ἐστι τῷ αἴτιος εἶναι πάντων καὶ

10.2 Since Intellect is better than Soul, and Intellect in activity intelligizing all things simultaneously and eternally is better than Intellect in potentiality, and still nobler than this is the cause of this and whatever might exist superior to these; this would be the Primal God, which is the cause of the eternal activity of the Intellect of the whole heaven. The former, motionless, activates this latter, even as the sun effects vision when someone looks at it, and as an object of desire sets desire in motion, while remaining itself motionless, even thus will this Intellect move the Intellect of the whole heaven. 3. But since the first Intellect is the noblest of things, there must be for it the noblest object of thought, and nothing is nobler than it is itself; so therefore it would have to contemplate eternally itself and its own thoughts, and this activity of it is Idea.... He (The Primal God) is Father by reason of the fact that he is cause of all things and sets in order the heavenly Intellect and the Soul of the World with respect to himself and his thoughts; for by his own will he has filled all things with himself, raising up the Soul of the World and turning it towards himself as the cause of its Intellect, which, having been set in order by the Father, itself sets in order the whole of Nature in this world. (*Didaskalikos* X.2-3 trans. Dillon)

Merely by serving as an object of desire, the absolutely motionless Primal God activates the first Intellect which by its own "motionless motion" causes the eternal activity of the second (potential) "Intellect of the entire heaven." The first Intellect contemplates itself and its thoughts (the Ideas) and is thus the paradigm of all things in nature,⁶⁹ and seems to be the rational aspect of the World Soul, whose subrational, potential Intellect is "awakened" and brought to order (*Didaskalikos* XIV.3) by the First Intellect, thence ordering nature by means of its own power and by various δαμόνες who inhabit the heavens. Much of this sounds inspired by Aristotle's doctrine of the divine self-moved Intelligence, as Dillon and others have observed. While this seems to be the majority interpretation of this passage, one might alternatively understand it as envisioning a supreme principle transcending a double (active and potential or demiurgic) intellect that in turn presides over the cosmic soul, along lines similar to the three gods of Numenius.

κοσμεῖν τὸν οὐρανὸν νοῦν καὶ τὴν ψυχὴν τοῦ κόσμου πρὸς ἔαυτὸν καὶ πρὸς τὰς ἔαυτοῦ νοήσεις. Κατὰ γὰρ τὴν ἔαυτοῦ βούλησιν ἐμπέπληκε πάντα ἔαυτοῦ, τὴν ψυχὴν τοῦ κόσμου ἐπεγείρας καὶ εἰς ἔαυτὸν ἐπιστρέψας, τοῦ νοῦ αὐτῆς αἴτιος ὑπάρχων ὃς κοσμηθεὶς ὑπὸ τοῦ πατρὸς διακοσμεῖ σύμπαντα φύσιν ἐν τῷδε τῷ κόσμῳ.

69. Rather like Aristotle's (*Met.* XII 1072b3-13; 1074b33-1075a4) description of the first unmoved mover as a self-thinking cause of motion.

Alcinous' description of his First God is an excellent example of the sort of second-century negative theologies to be found both in non-gnostic sources such as Aristides' *Apologia* (I 4-5), and in the gnostic systems of *Eugnostos the Blessed* (III, 71-2), Basilides (ca. 125 CE *apud Hippolytus, Ref. VII* 20.2-21.1), and—to be discussed in Chapter 12—in the Sethian treatises *Apocryphon of John* and *Allogenes* (which share word-for-word common language: BG 23,3-26,13 = NHC II 3,18-25 = NHC XI 62,28-63,23), as well as in *Zostrianos* (VIII 64,13-66,11 also sharing common language with Marius Victorinus, *Adversus Arium* I.49,9-40).⁷⁰ The *Didaskalikos* (X.3-4 = 164,31-165,14 Hermann) reads:⁷¹

The first God is eternal, ineffable, self-complete, i.e., not wanting in anything, ever-perfect, i.e., eternally complete, all perfect, i.e., perfect in every respect; divinity, substantiality, truth, symmetry, and good. I say this not as distinguishing these terms from one another, but as all denoting a single thing. ... [positive attributes follow: good, beauty, truth, father] ... He is ineffable, comprehended by mind alone, as we have said, since he is neither genus or species nor differentia. Nor can anything be attributed to him, neither bad (for to say this is improper), nor good (which would mean his participation in something, especially goodness), nor indifferent (which is out of accord with [any] conception of him), nor qualified (for he has no quality nor even a perfected quality), nor unqualified (since he has not been deprived of some quality attached to him), nor is he a part, nor is he a whole possessing certain parts, nor is he the same or different from some-

70. Cf. also Justin, II *Apologia* 6.1-2; Tatian, *Oratio ad Graecos* 4.1; Theophilus, *Ad Autolycum* I 3-4.

71. *Didaskalikos* X.3-4 [164,28-165,14 Hermann]: Καὶ μὴν ὁ πρῶτος θεὸς δίδιός ἐστιν, ἀρρητός, αὐτοτελής τουτέστιν ἀπροσδέχης, ἀετελής τουτέστιν δεῖ τέλειος, παυτελής τουτέστι πάντη τέλειος· θειότης, οὐσιότης, ἀλήθεια, συμμετρία, ἀγάθον. Λέγω δὲ οὐχ ὡς χωρίων ταῦτα, ἀλλ’ ὡς κατὰ πάντα ἐνὸς νοούμενον. Καὶ ἀγαθὸν μέν ἐστι, διότι πάντα εἰς δύναμιν εὐεργετεῖ, παντὸς ἀγαθοῦ αἴτιος ὅν· καλὸν δέ, ὅτι αὐτὸς τῇ ἑαυτοῦ φύσει τέλεον ἐστι καὶ σύμμετρον· ἀλήθεια δέ, διότι πάστις ἀληθείας ἀρχὴ ὑπάρχει, ὡς ὁ ἥπιος παντὸς φωτός· "Ἀρρητός δ' ἐστὶ καὶ νῷ μόνῳ ληπτός, ὡς εἴρηται, ἐπεὶ οὐτε γένος ἐστὶν οὐτε εἶδος οὐτε διαφορά, ἀλλ' οὐδὲ συμβέβηκέ τι αὐτῷ, οὐτε κακόν (οὐ γάρ θέμις τοῦτο εἰπεῖν), οὐτε ἀγαθόν (κατὰ μεταχήν γάρ τινος ἐσται οὗτος καὶ μάλιστα ἀγαθότος), οὐτε ἀδιάφορον (οιδὲ γάρ τοῦτο κατὰ τὴν ἔννοιαν αὐτοῦ), οὐτε ποιὸν (οὐ γάρ ποιώθεν ἐστι καὶ ὑπὸ ποιότητος τοιοῦτον ἀποτελεσμένον), οὐτε ἄποιον (οὐ γάρ ἐστέρηται τοῦ ποιὸν εἶναι ἐπιβάλλοντά τινος αὐτῷ ποιοῦ): οὐτε μέρος τινός, οὐτε ὡς ὅλον ἔχον τινὰ μέρη, οὐτε ὥστε ταύτον τιν εἶναι ἢ ἔτερον· οὐδὲν γάρ αὐτῷ συμβέβηκε, καθ' ὃ δύναται τῶν ἄλλων χωρισθῆναι· οὐτε κινεῖ οὐτε κινεῖται.

thing (for nothing has been attributed to him by which he can be distinguished from the others), nor does he move nor is he moved. (trans. Dillon)

As E. R. Dodds showed in 1928,⁷² this negative theology is only a natural development of Plato's doctrine of the Good "beyond being in power and dignity" in *Republic* VI 509B and of the speculations about the non-being of the One in the first hypothesis of Plato's *Parmenides*. The *Parmenides* not only lent itself to the problem of deriving the realm of Being and Intelligence from the absolute unity of the One, but also to the problem of characterizing this absolute One as the supreme principle of a hierarchical metaphysics. Hypothesis I of the *Parmenides* (137C-142A) presents an absolutely pure, unique and unqualified "One," which cannot properly be said to "be" at all. Since any attribute such as "being" entails predication, implying a measure of plurality in its subject whose unity is thereby compromised, all one can do is resort to negative predicates or deny it any predicates whatsoever. The non-existence of this One follows because it is neither a whole nor made up of parts (137C-D); it has neither beginning, nor middle, nor end (137D); it is shapeless, neither round nor straight (137D-138A); it is not anywhere, neither in another nor in itself (138A-B); it is neither at rest nor in motion (138B-139B); it is neither other than nor the same as itself or another (139B-E); it is neither similar nor dissimilar to itself or another (139E-140B); it is without measure or sameness and so is neither equal to nor larger than nor smaller than itself or another (140B-C); it is has nothing to do with time or any length of time since it is neither the same age as nor older nor younger than itself or another (140E-141D); it neither was nor will be nor is (141D-E).

Therefore the one in no sense *is*. It cannot, then, 'be' even to the extent of being one, for then it would be a thing that is and has being. Rather, if we can trust such an argument as this, it appears that the one neither is one nor is at all. And if a thing is not, you cannot say that it 'has' anything or that there is anything 'of' it. Consequently, it cannot *have* a name or be spoken of, nor can there be any knowledge or perception or opinion *of* it. It is not named or spoken of, not an object of opinion or of knowledge, not perceived by anything that *is*. (*Parmenides* 141E-142A trans. Cornford)

The *Didaskalikos* (X.3-4) of Alcinous certainly draws on this passage, with certain modifications. It interprets the absence of shape (ἀνευσχή-

72. E. R. DODDS, "The *Parmenides* of Plato and the Origin of the Neoplatonic One," *Classical Quarterly* 22 (1928), 129-142, esp. 132-133.